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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., June 16, 1927

NEW SERIES  
VOLUME XXIX, No 24

## Letter to Pastors and Churches

May budget receipts for 1927 amounted to \$7,525.36 as against \$11,397.77 for May 1926. The three previous months were ahead of the same months for last year. May shortage was really 34%.

Some would claim that contributions to the Red Cross was the cause of this shortage. The State Treasurer for the Red Cross funds informs me that he has received \$62,019.54. This amount came from all denominations and from no denominations and from people of other states. So, the amount contributed by Baptist people was by no means half the amount.

Others might claim that money is scarce and for that reason the contributions were short. But in answer to that we should be reminded that the banks of Mississippi have \$30,000,000.00.

The contributions to the Lord's work should never be decreased, for they have always been too small. Emergencies should be taken care of out of our necessities.

Then what is the cause of the decrease? It is largely a matter of neglect. The minds of the people are not centered upon the work. There is great need for the best sermons on missions, education and benevolences with concrete examples of what is being accomplished.

For instance, in State Mission work one of our evangelists has just closed a meeting in which there were 62 additions. One man who was converted was 81 years of age. What a reflection upon professing Christians in Mississippi that a man should reach that age before someone led him to Christ. A number of leading churches in the state have not sent in \$1.00 since the 1st of May. There is no doubt but what they have funds on hand. The minds of the people have been side tracked from the main purpose for which churches exist.

To follow this course, we advertise for more terrible conditions than we have been facing. Our people pledged less for the work of the Kingdom for last year's work than they did for the preceding year. A writer said that we might expect reverses to come last year as a result of that. They did come in the fall of the year as everybody well knows. Again our people pledged less for the Kingdom work for this year than they did for last. If the teachings of the Scriptures are for all time, we may well predict that reverses are ahead of us again unless we change our giving. It is as hard for our people in this enlightened age as it was for Israel to learn what Jehovah meant when He said, "As long as he sought the Lord, God made him to prosper".

If an individual or a church falls behind in contributions for one month, this decreases the possibility of reaching the record of the previous year. Hence, the necessity of striving now to catch up rather than to wait until the end of the year when the obligations shall have increased. Keeping up is much easier than catching up.

Let us bear in mind that the right kind of preaching will solve any problem.

### FLOOD SUFFERERS

Two individual contributions have come in for the relief of flooded churches, one for \$10.00 and another for \$25.00. A very interesting letter has come from one of our leading churches expressing a desire to make a large contribution.

One of the Delta churches is still surrounded by water five feet deep. No services have been held since the first of April. Some pastors have written that not half of their salaries have been paid. One made a scaffold for his furniture during the flood and lived upon the housetop. He says he could not run and leave his people, although his salary has been cut half in two. Another pastor has voluntarily reduced his \$50.00 a month. Another writes that his churches are behind \$240.00. The savings of a life time of some of the members have been completely destroyed, houses and furnishings. Some of our pastors are depending upon such constituency for their support. We have no doubt, however, but what our people are going to respond nobly. Let's not delay this work nor our budget contributions, for every cause is in great need.

R. B. GUNTER, Corresponding Secretary.

Mr. F. L. Tucker of Ecu, Miss., is available for evangelistic singing or as pianist for evangelist.

The report that General Feng, the Christian soldier in China, had renounced Christianity is denied by those closest to him.

Dr. Cecil V. Cook goes from the pastorate of Gaffney, S. C., to Albany, Ga. And Dr. John A. Davidson from Columbus, Ga., to Clarksville, Tenn.

Rev. Henry T. Young, for many years a prominent Methodist minister, has joined the Shreveport First Church and last Friday night was baptized and ordained to the Baptist ministry. —Message.

Pastor J. F. Brock asks for prayers of all who read this for his meeting at Moss Point, which began the 12th. He has with him Dr. J. W. Phillips of Mobile, one of our ablest and best pastors, and the people are rejoicing in his ministry.

Sensitive people are the bane of many a church. Sensitive people make a lot of unnecessary trouble in the world. There is trouble enough anyway, without making more. Sensitive folks make more; they invent trouble. They stir up a wasp's nest in order to get stung, and then exhibit their stings in order to win sympathy. If the wasps refuse to sting them they imagine stings, and still plead for sympathy and "appreciation".—Ex.

Thanks to Brother R. W. Sumrall for five subscriptions from Midway Church, Lauderdale County.

Corner Stone of Dodd College in Shreveport was laid May 28. Already \$120,000 has been raised for the dormitory building.

Are fortunes made more easily by making and selling luxuries or necessities? The answer to this question will tell what sort of folks we are in our generation.

Dr. Ellis Fuller, Superintendent of Home Board evangelism, and his singer, John D. Hoffman, will assist Dr. O. O. Green and the Hazlehurst Church in a meeting Aug. 14-28.

If people can get liquor as easily in America now under prohibition as they did before the eighteenth amendment was put into the constitution why all this rush of Americans to Ontario as soon as the government there opened liquor sales houses?

Dr. T. L. Holcomb will be one of the speakers at the Mississippi Baptist Encampment on the Coast in August. He recently celebrated his sixth anniversary at First Church, Sherman, Texas. In this time 1,654 members have been received, 688 of them by baptism. The church has contributed \$258,937.08, of which nearly one hundred thousand was given to missions and benevolence outside their own field. In the past year 346 new members have been received, 136 of them by baptism.

Evangelists Kyzar and Canzoneri assisted Pastor J. D. Newton in a good meeting at Electric Mills. Eleven joined the Baptist Church and others joined other churches.

Brethren W. R. Haynie and John Sproles assisted in a good meeting at Doddsville May 28 to June 5. One who knows them well said they did excellent work.

Dr. J. T. Watts, now and for 17 years S. S. and B. Y. P. U. Secretary of Virginia Baptists, has been elected Mission Secretary by Maryland Baptists. We do not know his intention.

Pastor A. Reilly Copeland of Tabernacle Church, Waco, was given a new car at the close of a recent meeting in his church in which there were more than 300 conversions. This is the second car given him since 1922. This church is said to have the largest Baptist Sunday School in Waco and will employ an Educational Director.

Brother B. F. Whitten is back at work in Hollandale after interruption of forty days and forty nights from the flood. He says the experiences of these days will be handed down to future generations, but the half can never be told. He suffers and stays with his people. He believes that the present distress is a call of God to humility and better consecration. He has recently been in attendance on his son who was seriously ill at the hospital and not yet out of danger. May the Lord comfort and sustain him and his good wife.



SHALL SOUTHERN BAPTISTS ORDER A  
RETREAT OR "DO RIGHT AND GO  
FORWARD"  
F. S. Groner

There have been various interpretations of the recent Southern Baptist Convention by various brethren. Certainly it was different in more ways than one from any Convention of recent years. But after the lapse of an entire month and after an effort to faithfully appraise it from every angle, in the humble judgment of this writer, it proved to be at least a perfectly safe Convention. In other words, it refused to be swept from its moorings by radical and destructive policies even though they were proposed by men of recognized ability and leadership. We may find consolation in the fact that though there were some fine brethren who were ready to inaugurate a policy that would have meant a backward step from which we might not recover in a generation, yet there were other wise and courageous leaders who were ready to withstand such revolutionary proposals and happily the latter were in the decided majority, and still more fortunately the Convention by a decided majority was in accord with the latter group of brethren.

Nothing in this article must be construed as impugning the motives of anyone. It must be allowed and rightly so that every member of the Convention acted under conviction and was impelled by conscientious motives. But with that granted it may very properly be said that there were some ill-advised measures recommended to the Convention by a committee that was raised by a rather ill-advised procedure. It is doubtful if an address by a retiring president should seek to shape the policies of a session of the Convention over which he is not to preside. It is also doubtful whether any brother should ask unanimous consent for a motion before the Convention is organized when he and a small group of pre-convention conferees alone knew that such a motion would be proposed and that they only understood the intent of same. Vice-President Mell correctly characterized the proceeding as extra-parliamentary. President Wilson has announced the right policy for a democracy, whether political or religious, and that is open covenants openly arrived at.

The Convention was left to one of three courses concerning the report of what has come to be known as the Levering Committee. It could adopt the recommendations of the committee, which would have been an irreparable blunder, it could vote down those recommendations, or refer them to a committee for further consideration. The last course was the one taken by the Convention. There is no doubt in my mind that if the Convention had come to a vote on the merits of the vital elements in the report that it would have turned them down by a most decisive vote. To me it is hardly conceivable that our Convention will precipitately reverse policies that have been previously thoroughly considered by very important boards, and important committees, and by the body itself in Convention assembled. It can hardly be imagined that Southern Baptists are ready to go out on a policy of scrapping her institutions, institutions that have been founded in prayer, built by sacrifice, and dedicated to the spread of the gospel and the salvation of men. It would be the limit of folly to sacrifice our assets to pay our debts. The best course would be to hold on to our assets and go down into our pockets and pay out our investments.

The retrograde movement proposed by the retiring president of the Convention at Louisville is quite in contrast with the progressive policy proposed by that bold marshal of Southern Baptists, Dr. J. B. Gambrell, in his message to the Convention at Chattanooga in 1921, "Do right and go forward." The "forward march" instead of the "rear march" should ever characterize the spirit and life of Southern Baptists.

Have Southern Baptists too many institutions? Our prompt answer is, Nay. There are more

than twice as many Baptists in Texas today as there were when I began preaching twenty-two years ago. We are adding to our numbers in the South each year at the rate of more than 200,000 by baptism. Twenty years from now instead of 3,700,000 Southern Baptists it is not too much to expect that we will have between 6,000,000 and 7,000,000. In addition to this the population of the South is increasing at a rate probably not equalled by any other section in the history of America or of the world. The flow of immigration now is from the North and East and West toward the South. The industrial development of the South is the wonder of the age. If Southern Baptists are to maintain their leadership and their predominance in the South surely we will need twenty years from now, aye ten years from now, every institution that we now own. All our schools, our hospitals, our orphan homes, whether these institutions are operated by state agencies or Southern Baptist agencies, are bulwarks of strength for our Southern Zion. We will need them if we are to hold our own and to go steadily ahead in the years before us. We will need them, everyone, to take care of the demands that will rightly fall to the lot and duty of Southern Baptists as the major denomination of the South. To sacrifice our present assets, to dispose of any of our present valuable, God honoring, and humanity serving institutions, under the pressure of a hurried effort to collect a modicum of cash to apply on our present indebtedness and then ten or fifteen years from now be confronted with the necessity of building again at a higher cost for ground and probably for material and labor would impeach the sanity and gravely reflect upon the religious leadership of the Baptists of this great section.

It was well said by a great layman at our Texas Convention in San Antonio last November that, "We have not overbuilt but underpaid." This statement is true of Southern Baptists. To repudiate solemn agreements entered into between duly appointed agencies of our Convention and great municipalities such as New Orleans would be dishonoring to the Baptist name. We are right now confronted with the choice of one of two courses, the partial payment of debts by the repudiation of contracts and the salvaging of valuable assets, or the payment of our debts by the gifts of our people and the faithful performance of those sacred contracts. There is a provision in the Constitution of the United States which reads, "No state shall pass any law impairing the obligation of contracts." I contend that the contracts entered into by the agencies of the Southern Baptist Convention, and under the instructions of the Convention, ought to be as inviolate as any contract ever drawn or signed by the hand of man. If the Constitution of the United States restrains any state from a legislative act that impairs the obligation of contracts, surely the Southern Baptist Convention will never deliberately instruct any of its agencies to commit an act impairing—much less repudiating—the obligation of contracts. There is a great principle here involved which is fundamental and sacred. Southern Baptists have entered into a solemn contract, a legal contract, with the citizens of New Orleans to build and operate a general hospital in that city and it will be a reproach to our name, a sad hour for our cause, and will foretoken a mournful future for our Baptist brethren in Louisiana and New Orleans if we seek to cancel our part of the contract in light of the fact that the people of that city have remained faithful to theirs. There will be more involved than merely the legal aspect of such a course. We will win for ourselves a reputation which can only be expressed by such words as "failure" and "repudiation". Our Baptist work is on the up-grade in New Orleans and Louisiana today, and is fast gaining the ascendancy, but a backward step now would be pathetic and disastrous. Dr. E. Y. Mullins, as president of the Convention at Jacksonville in 1922, addressed the Convention on the text, "He

that putteth his hand to the plow and looketh back is not fit for the Kingdom of God." If, after having put our hands to the plow to build in New Orleans—the great Catholic center of the nation—Southern Baptists shall now "look back" much less "turn back", I am wondering if we shall be accounted in the thought of God as "fit for the Kingdom". And if we shall adopt a policy for all our Southwide work of "looking back" or "turning back" after having put our hands to the plow I wonder if we shall forfeit our spiritual leadership in this western hemisphere and in this "age on ages telling".

There is a misapprehension about the gifts of Southern Baptists. We are not giving less money than in 1920 and 1921, the peak years of the 75 Million Campaign, but we are giving more money. In 1921 Southern Baptists contributed to all purposes \$33,886,981.91. In 1926 our total contributions to the same causes was \$40,106,852.31, or an increase of \$6,000,000.00 plus. We recognize the fact that a decidedly larger per cent of our contributions is now being devoted to local church work than in 1921. The portion of our gifts in 1921 that was applied to local church operations was 66.1%, as compared with 79.5% for 1926. But under the pressure of the 75 Million Campaign it is perfectly natural that a larger portion of our gifts would go to our denominational work than at present. We freely admit that 79.5% of our gifts is too much to apply to our local work, yet this is only slightly higher than the average per cent of our gifts devoted to our local work from 1900 to 1918, the years preceding the 75 Million Campaign. We have no right to conclude that the use of so large a per cent of our total gifts for local church activities is due to opposition to our Cooperative Program, for if this were true then the same principle would apply to our contributions preceding the 75 Million Campaign period. The real explanation for the large investment of Baptist money in our local church work lies in the fact that for the last three years we have had on the greatest church building program in the history of the Baptists of this age, and probably of all time. It is entirely possible that we have put too much emphasis on our church building programs, but let us not overlook the fact that when these buildings are finished and paid for our churches will be equipped for better service and for larger growth and greater endeavors. And have not we the right to expect that as the obligations for local church buildings are being paid off the contributions which heretofore have gone to these enterprises will be turned into our denominational channels in increasing volume.

Instead of the requiem chanted by our retiring president at Louisville, beloved brother and cherished native Texan that he is, let us rather follow the counsel of James Bruton Gambrell and, "Do right and go forward", or the word of Scripture as taken from the text of President Mullins' address at Jacksonville, "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God". Or the other word expressed by Dr. Truett, the present president of our Convention, recently to a group of brethren in the presence of the writer when he said, "I take the position that we ought to keep every institution that we have". Or of B. H. Carroll, who would often say, "Never take counsel of your fears". Or of our Brother Caleb who said, "Let us go over at once, and possess it; for we are well able to overcome it".

The Highland Park Baptist Church, Chattanooga, Tenn., has just closed a great meeting with ninety-six (96) additions to the church. Dr. Otto Whittington, Little Rock, Ark., did the preaching, and Mr. W. J. Morris, Pine Bluff, Ark., directed the singing. Dr. J. B. Phillips, the pastor, says of Dr. Whittington that he considers him one of the greatest evangelists in the Southern Baptist Convention, and Mr. Morris that he is one of the best musical directors that has ever directed the music in a meeting for him.



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The above is a likeness of Rev. T. J. Watts, D.D., the newly elected Secretary of the Board of Relief and Annuity, commonly spoken of as the board for the old preachers. Dr. Watts has been associated with the late Dr. Lunsford in this work for more than a year and is thoroughly qualified by ability and experience to assume the duties of the office.

#### DR. T. J. WATTS, SECRETARY

The Relief and Annuity Board of the Southern Baptist Convention at its annual meeting yesterday, with several state members present besides the local Board, very heartily and unanimously elected Dr. T. J. Watts as Corresponding Secretary of the Board.

Dr. Watts has been connected with the Board a little more than a year and a half as Associate Secretary and has had time to familiarize himself with every detail of the work of the Board. Last year he spent much time on the field and added something like \$200,000 to the invested funds of the Board. During the last few months of Dr. Lunsford's life, Dr. Watts attended to practically all of the details of the administration. He has earned the confidence and esteem of all who have any acquaintance with his work.

T. J. Watts was born in Raleigh, N. C., March 19, 1874. In his youth he was baptized into the fellowship of the First Baptist Church, Raleigh, N. C. His early education was received in the Centennial Graded School of Raleigh and in the private Academy conducted by Morson and Denson. For several years he studied Pharmacy in laboratories in Raleigh, and followed a business career until he was twenty-six years old, at which time he entered the ministry. He was ordained by the First Baptist Church, Barnesville, Ga. After a pastorate of three years at Forsyth, Ga., he entered the Southern Baptist Seminary at Louisville. During, and immediately following, Seminary days he was pastor of Immanuel Baptist Church, Louisville, and at New Liberty, Ky. He was field representative in the special endowment campaign of the Southern Baptist Seminary; was field secretary of the Baptist Education Society, Kentucky, 1910-12; General Secretary, Sunday School, B. Y. P. U., Baptist General Association, Missouri, 1912-14; Executive Secretary, Sunday School and B. Y. P. U. and Colportage Work, Baptist State Convention, South Carolina, 1914-25. The degree of Doctor of Divinity was conferred on him by Furman University, 1923. His twin brother, Dr. Jos. T. Watts, has served Virginia General Association seventeen years as Secretary Sunday School, B. Y. P. U. and Colportage Work.

—E. C. Routh.

Samuel White, who is black, rescued and cared for 25 white families in a flooded district in New Orleans. His wife worked with him in providing for the hungry and sick.

#### THINK THIS THROUGH (Editorial in Baptist Advance)

It seems that Southern Baptists are in for a certain amount of re-examination and re-consideration of their denominational work. Is the work of building and maintaining schools and colleges a part of the program of Christ? Are hospitals and the work of healing a part of this program? If these things are included in the program of Christ, how should we provide for them? Through what organization ought we to carry on such work? Ought the Southern Baptist Convention to function in the field of education? If so, to what extent? Ought the Southern Baptist Convention to build and maintain hospitals? The convention already has its education board and hospital commission and is otherwise functioning in the fields of education and healing. Ought these boards to be abolished and ought all such work to be abandoned? If so, how can it be done without violating sacred obligations that have already been entered into by the convention?

These are some of the questions that are before us and that must remain before us at least until the next meeting of the Southern Baptist Convention.

There is another set of questions which we believe are involved in those already mentioned. These other questions bear upon the purpose for which the Southern Baptist Convention was originally organized and for which it exists. It has been said that the convention is purely a missionary organization and exists for the one purpose of promoting missions; that its only proper field of operations is that of home missions and foreign missions; and that when it undertakes to build and maintain or promote schools and colleges or hospitals it departs not only from its original purpose but from its proper function.

Can these claims be justified? What was the purpose for which the convention was originally constituted? The preamble to the convention's constitution says it was "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." Does the expression, "propagation of the gospel," signify carrying out the whole program of Christ? If not, what does it mean?

The first article of the constitution says: "It shall be the design of the convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's kingdom. . . ." This article clearly indicates that the convention is not to restrict its activities exclusively to home and foreign missions, but is to extend these activities to "other important objects connected with the Redeemer's kingdom."

But even if it could be clearly shown (and we do not for one moment admit that this can be done) that the original purpose of the convention was to promote only home missions and foreign missions, would we be bound to hold the convention to these objects and forever exclude all others from its program? Were those who first formed the convention inspired? Were they infallible? If it appears to us perfectly clear that certain objects demand united action by the Baptists of the whole South, what is to hinder us from changing the constitution (if need be) so as to include those objects in the convention's program?

It seems to us that the question simmers down to this: Are these things included in the program of Christ? Ought they to be included in our Baptist program? More specifically, ought we to have Southwide organized co-operation in education and healing? If so, ought this Southwide co-operation to be carried on through the Southern Baptist Convention, or ought we to set up other Southwide organizations to foster these interests? If we should decide to drop some of them from our program, what effect would it have on the program?

We are told by some that if we go on with the program as it is it will result in large designations of gifts to home and foreign missions. Will it? If we throw out of our convention program all Southwide organized co-operation in education and hospital work, will those who believe we ought to have Southwide co-operation in such work give up and quit? What is to hinder them from setting up a new Southwide co-operative organization to promote schools and colleges and hospitals? Will they do that? Is not this at least as serious a possibility as that of increasing designations?

#### A PENTECOSTAL SUMMER HARVEST—HOW TO HAVE IT L. R. Scarborough

The supreme need of our people today is a Southwide summer harvest of souls. It will mean much every way for everything we hold dear. The New Testament has a spiritual prescription for such a season of soul-winning. May I interpret that plan? I hang it on a pod of Psalms.

1. **Prayer**—soulful supplication to the God of power.
2. **Preaching**—a heartfelt proclamation of the simplicities, realities, vitalities of Christ's Gospel in the highways and hedges.
3. **Personal Work**—a face-to-face, hand-to-hand approach to lost men in the loving sympathy and power of God.
4. **Passion**—spiritual, Calvary longing for sinners; a realization and appreciation of the value of souls and a heart-yearning to see them saved from sin.
5. **Power**—God's power. God's breath of power on us is an essential to Pentecostal results in winning men as is breathing to our life.

With this plan of Christ illustrated in his early church in mind I propose that our pastors, city and country; our secretaries, all sorts; our seminary teachers; Bible School teachers; editors; missionaries—all go forth this summer to lead all our people in a great soul-winning campaign. Christ said, "Go into the highways and hedges and compel them to come in." I have five meetings in three states—great out-door meetings. Am praying for hundreds for Christ. Southern Baptists ought to win an hundred thousand to Christ this summer.

#### AMERICA'S IDEALISM

An arresting article on "American Idealism" appears in a recent number of Current History, written by Gustavus Meyers. The author sums up America's ideals as follows: "First was the establishment of the principle that men are competent to govern themselves. Second was America's democracy in abolishing caste and rank distinctions and standardizations. Third, America was the first nation to establish inalienable religious liberty in both its Federal and State constitutions. Fourth, America is the first country that ever existed to proclaim and provide for the right of every child to an education. Fifth, at a terrible cost of life and money America abolished chattel slavery, which had been forced upon it despite colonial protests and laws which British rulers voided. Sixth, Americans threw off the degradation of patronage and democratized art." To these six might be added two others. America was the first to challenge in the name of the higher freedom and by means of statutory law the hideous moral evil of intemperance. America was the first great nation to proclaim, through its constitution, equal rights for women. —Watchman Examiner.

The trustees of William Jewell College in Missouri voted to receive the \$100,000 recently contributed by Mr. Reynolds with condition that the college continue to back the fundamentals of Christianity. Two of the trustees dissented. A majority of the Baptist pastors in Kansas City opposed its acceptance on the conditions attached.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. E. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911

RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for exchange. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. Over these amounts will cost one cent a word, which must accompany the notice.

### NATURAL

This word in the English New Testament represents at least three different Greek words and of course does not always mean the same thing. In no case does the word have the meaning which it often has in our conversational English, namely the opposite of unnatural, artificial or affected. So we may dismiss that from our minds. We dismiss also all passages in the scripture except those which give the word "natural" as the translation of the word psychic. The words psychical and physical are very much alike, but they need to be clearly differentiated.

Peter uses the word physical when (2 P. 2:12) talking about false prophets, and those whom they mislead by covetousness and lust he says, "But these as natural brute beasts (Revised Version, creatures without reason, born mere animals, to take and destroy) speak evil of things that they understand not". There are people who live on the plane of the mere animal, having no higher desires or aspirations than the satisfaction of bodily appetites, and using their powers for the gratification of these desires. Their whole purpose is to "take and destroy". See margin of American Revision. Paul also uses this word in speaking of the "natural use" in sexual relations.

But we are now concerned about the word "psychical" which is translated "natural". This word is used by Paul in First Corinthians and by James in his epistle. Paul uses it to describe both a bodily condition and a mental state. In the fifteenth chapter of First Corinthians he talks about a natural body (a psychic body) and a spiritual body (a pneumatic body). The first describes our bodies as they are now, suited to our present earthly condition, needs and environment—our present mode of life. The other is descriptive of our bodies after the resurrection when all conditions will be changed and the demands upon them will be altogether different. They will be completely subject to the spirit within them and in accord with spiritual surroundings. The differences between these two bodies are described minutely by Paul in this fifteenth chapter of First Corinthians. The contrast is summed up in the first Adam and the second—one a living psychic, the other a life-giving pneumatic being.

Our inquiry here, however, is not so much as to the bodily condition as to the mental and spiritual state described by the word natural or psychic. There is an interesting passage in Hebrews (4:12) which fits in here, but cannot be treated at length. There it is said that "the word of God is living and active, (alive and energetic), sharper than a two-edged sword, and piercing even to the dividing of soul and spirit" (the psychic and the pneumatic natures).

But back to Paul and James: In First Corinthians we are told (I Cor. 2:14) "the natural (psychic) man receiveth not the things of the

Spirit (pneuma) of God; for they are foolishness unto him; and he cannot know them because they are spiritually (pneumatically) examined. But he that is spiritual (pneumatic) judgeth all things". Here it is made plain that the mere man, the natural man, cannot discern the things of the spirit. See Jesus' conversation with Nicodemus. You have known parents when they did not wish the two year old child to understand their conversation, to spell the words instead of pronouncing them. The child didn't know how to spell. So Jesus spoke in Parables that some of his hearers, hearing might not understand. It was a judgment on their spiritual stupidity and impotence. Or you have been listening in a telephone in a vain effort to understand. Suddenly a stronger current (better connection) is given and the words are perfectly plain. Jesus came to make the spiritually deaf to hear and the blind to see.

Those who were with Paul when he was converted heard the sound, but he alone understood the words that were spoken to him. The psychic or natural man has ears, but he cannot hear; he has eyes, but cannot see. Jesus said to the disciples, "Blessed are your eyes, for they see". Those who have the Spirit of God have a new nature given them, a new life imparted to them. There are times even in the life of a Christian when the meaning of God's word is plain and the voice of God sounds very near. There is difference in spiritual development. But the natural man is deaf to the voice of God, until the Spirit is given him and he is made alive to God. The psychic life and the spirit life are two entirely different things.

The natural man may have great astuteness of intellect. He may be a great scholar, or a great business man. He may shine in society, statecraft, or engineering. He may be an Edison or a Burbank, but know nothing of spiritual things and spiritual values. James speaks of such wisdom when he says (3:15-17), "This wisdom is not one that cometh down from above, but is earthly, sensual (that is psychic, or natural, or animal, and then he adds) demoniacal". Mere psychic wisdom, human genius, can degenerate into the sagacity of the devil and tends to do so. Paul speaks of the "wiles of the devil", and says, "Ye are not ignorant of his devices".

Some people try to run the Lord's work as well as their own business by shrewd manipulations, political chicanery and wire pulling. A good deal of it is seen in churches and religious gatherings. It is likely inspired by the devil. "But the wisdom that is from above is first pure (free from self-seeking), then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy."

Pastor Faulkner is in a meeting at Quitman with Brother Virgil Posey leading the singing.

We are always glad to get a subscription from a pastor, but it looks mighty lonesome when he sends it alone.

The Berkley Baptist Divinity School in California was given recently a million dollars by a Baptist layman.

Professor Roswell G. Lowrey will be a Ph.D. when he comes back to Blue Mountain for the opening of the fall session. He is spending the summer at Peabody, University of Nashville.

Pastor R. C. Blalock has resigned at Wynne, Ark., and is making his home in Memphis. He had done well enough there to recommend him to some good Mississippi churches now pastorless.

One of our excellent Baptist exchanges advertizes a railroad excursion to take the folks to Washington to see a Sunday baseball game. We are sure the business manager did not notice that the date was Sunday.

In the annual report of one of our Baptist hospitals is given the church affiliation of all patients treated in the past twelve months. Among them was a good group of "Christian Scientists". Come and welcome.

Des Moines University in Iowa becomes the property and the educational agency of the Baptist Bible Union of America. The school is said to have eight buildings, 22 acres of land and about 600 students.

All delegates to the B. Y. P. U. Convention meeting at Marks June 21-22 are requested to send their names in to Mr. E. E. Boone, Marks, Miss. This will insure your assignment ahead of time and make the matter of assignment upon arrival unnecessary or at least reduced to a minimum.

Dayton, Tenn., June 7.—Dr. J. Gresham Machen, professor of New Testament literature and exegesis at Princeton Theological Seminary, will be offered the presidency of the Bryan Memorial University, Dayton, Tenn., according to F. E. Robinson, of Dayton, president of the association establishing the university. Dr. Machen is an ordained Presbyterian minister and has been a member of the Princeton faculty for twenty-one years. He is a thorough "Fundamentalist" and has become noted as such at Princeton.

Dr. R. B. Gunter supplied for Pastor Blount at Okolona, Sunday, June fifth; Dr. Lipsey, the second Sunday and Brother Hodge is to supply the third Sunday. These people are happy to be in their new church which, though incomplete, has greatly helped the work. The pastor is spending four months in Europe and Palestine. Well, if they don't all become missionary and all readers of the Record and all indoctrinated in Stewardship it won't be the fault of Baptist Headquarters.

The whole state was shocked last week by the brutal crime of a negro man near Jackson. The governor and other officers are to be highly commended for the sensible way in which the negro was put beyond the reach of a mob. People have been greatly incensed by the crime and indignation has been at white heat. But this is a time for our people to exercise self-restraint, and honor the law and our Christian civilization. It would be only a demonstration of barbarity for justice to be taken out of the hands of the court and made the plaything of private vengeance.

On June 14th, Mr. P. I. Lipsey, Jr., and Miss Sue W. Price were united in marriage at Ruston, La. The bride is the daughter of Rev. and Mrs. M. A. Price, an alumna of Baylor University, from which she also received the M.A. degree, and where she taught last year. With a charming personality and cultured mind she enters sympathetically into her husband's life work of journalism. The groom is one of four sons of Dr. and Mrs. P. I. Lipsey, who, with their sister, have all been married in the last four years. Those who read The Baptist Record a few years ago will remember the letters of Lt. P. I. Lipsey, Jr., which were written from France during the war while with the Seventh Division and published in The Record. Few articles have been read with more interest. And now we have the promise of letters from him and his wife for The Record to be written from Europe, where they expect to spend possibly a year. Mr. Lipsey served as city editor for The Clarion-Ledger in Jackson for a year, then on one of the Memphis dailies, then with the Associated Press. He also taught Journalism two years at Baylor University. He resigned his position in charge of the Memphis office of the Associated Press to go to Europe following his marriage and expects to be engaged in literary work during his stay in Europe. Many friends wish them a happy voyage and a safe return.



# CONSTITUTION OF CONVENTION AND DENOMINATIONAL CREDIT VS. REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

F. S. Groner

There has been much said of late about the Southern Baptist Convention engaging in enterprises that are not proper objects for Convention support. Certainly our Convention ought never to transcend its constitutional limitations. Baptists are strict constructionists whether applied to constitutions or the Scriptures. We should ever confine our activities to the ends and aims set out in the instrument which creates the Convention and prescribes its functions. Likewise we ought to seek to fulfill as far as practicable the mission designed for the Convention by the authors of the constitution. To limit the work and powers of the Convention by giving its constitution a construction contrary to its letter and its spirit is as wrong and as hurtful as to transcend its provisions. This is what section 2 of the report of the Levering Committee seeks to do.

This report seeks to limit the work of the Convention to Home and Foreign Missions, Theological Education and Ministerial Relief. And it adds, "(This excludes as soon as practicable the Education Board and the Hospital Commission)". To adopt this section of the committee's report would be an effort by the Convention itself to prevent itself from complying with its own constitution, for this section of the report is subversive of Article II of the constitution which stipulates the object of the Convention to be the promotion of "foreign and domestic missions, and other important objects connected with the Redeemer's Kingdom and . . . a general organization for Christian benevolence."

If the New Orleans Hospital and the Tuberculosis Sanatorium at El Paso do not come within the scope of "Christian benevolence" what does? The mover of the motion which created the Levering Committee said in his speech before the Convention, "This Convention was created to foster missions and not benevolence." That is exactly where he and the other makers of his committee's report differ from the makers of the constitution.

Let us read from Article II of the constitution again. "It shall be the design of the Convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's Kingdom." If the Education Board and its work is not an important Kingdom object, what is? And what right have brethren to say that "this is one provision of our constitution that we will proscribe, because we do not think it ought to be a part of our program." Nullification, if once recognized as a principle and a practice among Southern Baptists, will render insecure every institution and every cause that we hold dear, and can only end in manifold sorrows and vain regrets.

The report of the aforesaid committee recommends, "That the Southwide financial program should include those objects, and those objects only, of a Southwide concern and appeal and belonging properly to the Southern Baptist Convention, and that the Southwide program should be so amended as soon as practicable." If the Education Board whose business it is to foster Southwide Christian Education does not furnish a Southwide appeal then what institution or cause does? There is the same reason for a Southwide Education Board to foster Christian Education generally in co-operation with state agencies as there is for the Home Mission Board to foster missionary work in cooperation with state agencies. The principle is the same in both instances. "Those objects and those objects only of a Southwide concern and appeal." Certainly there is as much of a Southwide appeal in a great hospital at New Orleans in which patients from many states and from beyond the United States are being treated and ministered to under the most wholesome Christian auspices as there

is in the Bluefield College, Virginia, to which the Home Mission Board has already contributed \$114,000.00. I do not criticize the investment of money by the Home Mission Board in Bluefield College. I take it that all the facts were before the Board at the time the appropriation was made, and that it acted with its best judgment in the light of these facts. But I must insist that the New Orleans Hospital will prove as effective an agency in the battle for our Baptist cause and for New Testament Christianity in that city and state with its multiplied tens of thousands of foreigners and their foreign faiths as the Bluefield College will in the strong Baptist state of Virginia, where our Baptist brethren, strong in numbers and in resources, are not contending against such odds as our brethren in New Orleans and Louisiana who are comparatively weak both in numbers and in resources.

If under the terms of our contract with the citizens of New Orleans we should have the right to sell our Hospital property I am quite confident we would have no trouble finding a purchaser. I have little doubt that the Catholics of New Orleans would hail with high glee the opportunity to take over this institution. But what Southern Baptist would be willing for such a transaction? By as much as we would reduce our own resources and facilities for the winning of the city we would re-enforce theirs. When will our Convention give instructions for such a course?

But, says one, we are not opposed to maintaining a hospital in New Orleans, but we are in favor of this being done by the State Convention of Louisiana instead of the Southern Baptist Convention. Then why not, likewise, our mountain schools? And why not all the mission work within the bounds of each state of the Southern Baptist Convention? Why not the same policy with reference to theological education and to ministerial relief? In the first place, we will no doubt find that the State Convention is not equal to such a task. In fact, such was the reason assigned by the Home Mission Board for the building of a hospital in New Orleans in its report to the Convention in 1921. We quote from that report, "In view of the great need of additional hospital facilities in New Orleans, and in view of the inability of the Baptists of New Orleans and Louisiana to establish such a hospital as it now needs, and further in view of the favorable attitude of the Convention toward the enterprise, the Home Mission Board agreed to undertake the work, etc." Because New Orleans and Louisiana have so large a foreign population is the very reason that a Bible school in New Orleans and a hospital in the same city furnish both a Southwide opportunity and a Southwide appeal.

It is urged that the hospital business is beyond the purview of the constitution of the Southern Baptist Convention. I have examined the constitutions of the several conventions and I find that the constitution of our Southern Baptist Convention is as definite at this point, and as comprehensive, as the various state constitutions. In fact, this whole fight on the Education Board, and the New Orleans Hospital, and the Tuberculosis Sanatorium at El Paso, seems to have as its chief basis the strong bias and predilection of the splendid brethren who are inciting this opposition. The insistence that these causes are beyond the scope of the constitution of our Convention and are without Southwide appeal is mainly an effort on their part to find some justification for their attitude. The question as to whether or not these institutions should be maintained as a part of our Southwide Program is one that ought to have been thrashed out at the time the institutions were originally inaugurated, and one that was thrashed out then, and that after a full and thorough discussion, both in committee rooms and upon the floor of the Convention. Our brethren who are now seeking to abolish the Education Board and our hospitals come with bad grace at this late hour. They have lost their day in court. They have been guilty of what the law calls laches. There was

a time when they should have entered their demurrer, and having failed to do this, they cannot now charge the Convention with their default, and seek the overthrow of a part of the duly authorized and well established program of our Convention. If they failed to enter their demurrer at the proper time, then they and they only are to blame; and if they entered their protest and the Convention overruled same, then as Baptists who believe in our denominational polity, they should not only acquiesce in the action taken, but should give the program of the Convention their wholehearted and ungrudging support.

I am for construction instead of destruction. I am in favor of the liquidation of our obligations as against the repudiation of our agreements. I am for Baptist perseverance in carrying on our work, and would deplore the introduction of a type of Baptist apostasy in the administration of our affairs. If we ever expect large gifts and bequests to our institutions we must stop this business of slaughtering them overnight. Men of means are not going to contribute to Southern Baptist enterprises or remember them in their wills so long as the life and perpetuity of such enterprises are imperiled by a vacillating denominational policy.

To destroy any of our boards or institutions now would sadly impair Southern Baptist credit if not permanently cripple same. The first section in the report of the Levering Committee was nothing more nor less than an acknowledgment of this fact. The first section reads, "That the Convention officially recognize its responsibility for the ultimate payment of the existing debts of its various boards and institutions." Why should the Convention pass a resolution like this, but to take care of the presumption that would inevitably arise in the minds of our creditors in the event the radical procedure recommended in the committee's report were adopted? This could be the only valid reason for passing such a resolution. Whenever any agency of the Convention creates an obligation in that very act the Convention acknowledges its responsibility for the payment of the obligation.

Furthermore, there is an implication in this very first section that is most hurtful, and that is where it says, "The Convention officially acknowledges its responsibility for the ULTIMATE payment" of these debts. This raises the presumption that these debts may not be met in accordance with the terms by which they were contracted and within the time agreed upon. Our creditors would immediately draw this conclusion. In other words, to adopt the report of the Levering Committee involves us in almost endless confusion and complexities, just as any effort by any party to an honest contract to avoid the fulfillment of the contract will cause vastly more trouble and often more expense than to go ahead like honest folk ought and carry out our bona fide agreements. The best course for us is to take the advice of dear Uncle Gideon and "Do right and go forward" in the fulfillment of our obligations.

Frequent changes in policy necessarily affect the nature of our contracts, impair our denominational credit, and imperil the security and permanence of all our work. We will never build for the long future and for the ages unless we sometime get things settled. Wouldn't it be right, and fair, and democratic, and Baptist, and Scriptural for our brethren of the minority to acquiesce in the definitely expressed will of the majority? Are we to be governed by a majority rule, or by a minority dissent? I voted against the establishment of the Education Board, but after it passed the Convention to me that was the end of controversy. As I see it we now have a great program, and if we will cease haggling over things that have already been decided by the Convention, and in most cases decided more than once, and will address ourselves faithfully to our great task and expend

(Continued on page 8)



# WE WISH THE FACTS ABOUT THESE MATTERS COULD GET TO ALL THE BAPTISTS OF THE SOUTH

B. D. Gray, Corresponding Secretary

The above is the last sentence in a first page editorial paragraph of last week's Baptist Record. The paragraph reads as follows:

"The brethren at the Southern Baptist Convention who were minded to destroy the Hospital Commission were like the preacher who got his tongue twisted in trying to quote a familiar passage of Scripture and read it after this fashion: 'Go ye and heal the dead, cast out the sick and raise the devil.' After coming into a hospital property worth a million dollars they are ready to abandon the whole enterprise. To abolish the Hospital Commission does not dispose of the El Paso Hospital, for that is the property of the Home Mission Board, and the Hospital Commission has nothing to do with it. It is true that there is a debt on the El Paso Hospital property, but that is not due to the management of the hospital, but to the fact that the Home Board mortgaged the property for the money that was used elsewhere, supposedly in Cuba. It is probably true that the El Paso Hospital has been run at a loss. We hope the Home Board can correct this. The only property that belongs to the Hospital Commission is the New Orleans Hospital, which under the wise superintendence of J. L. Fristow was run at a profit the first year of its existence. The debt on this hospital is for buildings which were erected by the Hospital Commission in execution of a contract made by the Home Mission Board with the people of New Orleans and the Baptists of Louisiana before the property was turned over to the Hospital Commission or the Commission was created by the Southern Baptist Convention. This was done under instructions of the Convention. We wish the facts about these matters could get to all the Baptists of the South."

On the appeal to the facts, let us consider:

1. The Home Mission Board spent in grounds and buildings \$511,789.35 before the mortgage was put on the Sanatorium property, all of which except \$26,078.15 was expended by the Board on the Sanatorium since our indebtedness began. The money secured by the bonding of the Southern Baptist Sanatorium was used exclusively to pay off loans incurred during the erection of the Sanatorium. It is so stated in the Bond issue, that the bonded indebtedness is on account of the Sanatorium.

2. It has been said that the Home Board's indebtedness is due in large measure to the purchase of a school site in the city of Havana. As a matter of fact, the Cuban property was purchased during our fiscal year 1919-1920, when we had \$68,777.30 net cash reserve on hand at the close of that year. The Board has not purchased any ground since then. So our debt is not due to the purchase of ground in Cuba. This I stated to the Convention in Jacksonville, in 1922, with thousands present, among them the editor of The Baptist Record. One's memory sometimes fails one, and this doubtless has led our good editor to the supposition that the money received from the mortgage of our Sanatorium was spent in Cuba.

3. The Southern Baptist Sanatorium, El Paso, has been run at a loss, in current expense due primarily to the large amount of charity work, the extra service and costly attention and diet necessary in tubercular work. We are making every effort to reduce that expense. This current deficit on the Sanatorium is a part of our accumulated debt.

4. Reference is made to the running of the New Orleans Hospital at a profit. This, of course, is a matter of congratulation. Our information is that the Hospital received between \$17,000 and \$20,000 from the Community Chest of New Orleans which relieved the Hospital's expense account to that extent.

5. The debt on the New Orleans Hospital: The

contract made with the Home Mission Board was with the New Orleans people and not with the Baptists of Louisiana. The Southern Baptist Convention turned over the New Orleans Hospital from the Home Mission Board to the Hospital Commission. The Convention also instructed the Home Mission Board to advance \$250,000 toward the first unit of the Hospital buildings. The terms of the advance payment of \$250,000 to the Hospital Commission and of its repayment by the Commission was settled at the Convention in Atlanta, 1924. The \$250,000 was advanced by the Home Mission Board during the calendar year of 1925. The Hospital Commission reported to the Convention in Memphis, 1925, on this point, as follows:

"We have executed our notes, bearing 6 per cent interest annually, payable to the Home Mission Board, for all sums advanced, and agreed to execute similar notes for all sums yet to be advanced; and have also agreed to pay to the Home Mission Board 25 per cent of all our receipts from Southwide funds, monthly, as funds are received, beginning in January, 1926, until all advances have been refunded."

The Home Mission Board borrowed every dollar of the \$250,000 advanced to the Hospital and has been renewing its notes every 60 or 90 days since that time. The interest on the \$250,000 amounts to \$29,116.65, which added to the principal makes a total of \$279,116.65 due the Home Mission Board by the Hospital Commission. From January 1, 1926, when the repayments were to begin by the Hospital Commission from the allocation of Southwide receipts, up to April 30, 1926, the close of our fiscal year, we received \$1,067.37. We received nothing during our last fiscal year, ending April 30, 1927, though the Hospital Commission, according to the agreements was to send us 25 per cent of their Southwide receipts monthly as funds were received.

We spent on the El Paso Sanatorium for improvements since 1920, \$485,711.22; add this to the \$279,116.65, the indebtedness of the Hospital Commission to the Board, we have a total of \$764,827.87 on these two institutions. This does not include the yearly deficit in operation of the Sanatorium since 1920.

## REMARKS BY THE EDITOR

The reader will notice that there are several matters mentioned in the brief editorial paragraph which Dr. Gray does not answer. First, we insist that it is folly to abandon a property in New Orleans worth a million dollars and which is running at a profit, did so the first twelve months of its existence. Second, the Hospital Commission has nothing to do with the El Paso Sanatorium. That is the property of the Home Board, and is managed by the Home Board. To abolish the Hospital Commission does not affect the Sanatorium in any way or relieve the Home Board. The only property the Hospital Commission owns and manages is the New Orleans Hospital. It is for the Home Board and the Southern Baptist Convention to say what is to be done about the El Paso Sanatorium. We hope it can be saved and run with less expense.

Now taking up Dr. Gray's reply by paragraphs:

1. Dr. Gray's language is not very clear. He says that the money secured by the bonding of the Southern Baptist Sanatorium was used exclusively to pay off loans incurred during the erection of the Sanatorium and that the bonded indebtedness was on account of the Sanatorium. But he does not say that the money from the bonds was used to pay the debt on the Sanatorium. On the other hand, in a pamphlet called Southern Baptist Sanatorium Facts, 1924, by H. F. Vermillion, Superintendent of the Sanatorium, and published by the Home Board are these words: "These bonds were not issued to secure funds to build or operate the Sanatorium". This statement has been made before the Southern Baptist Convention, published in the denominational papers and has never been contradicted.

2. In paragraph two Dr. Gray does not say that cash was paid for the Havana property when it was bought. On the other hand, the Home Board Treasurer's report, 1923, shows that the Sanatorium bonds were sold for \$270,000. It also shows that \$269,856 was returned to the Church Building and Loan Fund. We have heard it said that the money was borrowed from the Loan Fund to pay for the Havana land. Perhaps Dr. Gray can clear that up.

3. There is no controversy over this paragraph.

4. Dr. Gray intimates that the New Orleans Hospital was run without loss because of money given from the New Orleans Community Chest. This is a mistake, for during the year 1926 the Hospital received nothing from the Community Chest, but has the promise of some \$13,000 during the year 1927.

5. In this paragraph Dr. Gray says the contract of the Home Board to build and operate a Hospital in New Orleans was with New Orleans people and not with the Baptists of Louisiana. We have no objection to that, for it was a legal contract, properly executed and recorded in the Court House. But it was agreed in the Convention at Jacksonville that Louisiana Baptists would pay \$100,000 of the amount (\$2,000,000) Dr. Dodd pledging it for them, and this expectation was written in the report on the Hospital made in Kansas City. And Louisiana Baptists have paid it.

In this paragraph is the other matter of the \$250,000. The language of the report says that the Home Mission Board was to "contribute" \$250,000 to the building and that this was to be "the amount of their liability". The report also said that this amount was to be refunded out of future campaigns. For this the Home Board has held the Hospital Commission liable and the Hospital Commission holds that the Southern Baptist Convention is liable. This would make another story which may be told later if it seems proper.

Among those contributing to the relief of our churches and pastors who are sufferers by reason of the flood in the delta are friends at Germantown, Philadelphia, Pa., who send a check for \$21.00. They have our hearty thanks and the prayers of all who have suffered loss, that God may richly bless those who have shared with their brethren. These friends are: Mrs. Mary E. Howell, Plainfield, N. J.; Mrs. Chas. Colgan, Noble, Pa.; Miss Laura McClintock, Philadelphia, Pa.; John Thurman, Philadelphia, Pa.

The meeting last week in Clinton of brethren interested in evangelism and desirous of making the best possible preparation for the revival meetings now beginning was in every way helpful. There were nearly 100 preachers who came and others were present who were sympathetic with the work. It was demonstrated that the brethren in the State can make and carry through a program of their own. The committee who outlined the work of this meeting was composed of Brethren Bryan Simmons, B. H. Lovelace, and M. O. Patterson. The preachers who attended all love and honor one another. They listened eagerly and drank in every message. In the mornings we had addresses by Brethren E. K. Cox, J. N. McMillin and J. E. Wills. Our souls were fed and refreshed. In the afternoon there was an open conference and everybody could ask or answer questions about the work of evangelism. There was "liberty, fraternity and equality". At night there were Bible pictures shown by Dr. Ayers and an evangelistic sermon by Brother J. D. Franks of Columbus. We had country preachers, town preachers and city preachers, but you couldn't tell "which from tother". Prayer was made constantly for special objects and particularly for the blessing of God upon the churches during this revival period. Brother A. S. Johnston of Mount Olive led the singing to the satisfaction of everybody. Mississippi College furnished rooms and beds free and meals at twenty cents each.



## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

(If anyone wishes to have any questions relating to the Stewardship and Budget work, answered for your own enlightenment or for the benefit of the public at large, please send your questions to G. C. Hodge, Baptist Bldg., Jackson, Miss., and we will gladly answer them as accurately as possible in these columns.)

### SOME STEWARDSHIP QUESTIONS AND ANSWERS

1. What relation does the program of the Stewardship Department bear to the program of the pastors and churches in Mississippi?

Answer:

A very close relation. As Director of Stewardship I am not to make out a separate and distinct program and ask the pastors and churches over the State to cooperate with me in putting over MY program. No, that is not the purpose of our Stewardship Department, as I see it. But, on the other hand, this department is to do everything in its power to help the pastors and churches to put over THEIR program on their own local field. Instead then of my asking the pastors and churches to help me put over MY program, I am asking the pastors and churches to let ME help them put over their program.

2. Can the Stewardship Department really help pastors and churches with their problems?

Answer:

Unquestionably, yes. That is, it can if the pastors and churches give it a chance to help them. If this department cannot help the pastors and churches solve their problems, it has no right to exist.

3. What is meant by the statement "the Stewardship Department can help the pastors and churches if they give it a chance to help them"? Does not the State Board send out its workers wherever and whenever it thinks best for them to go? Does not the Stewardship Director make his own appointments and conduct Institutes wherever and whenever he thinks they ought to be conducted?

Answer:

No. The State Convention Board is composed of orthodox Baptists. The Board is, therefore, mindful of the fact that no one has any authority over any Baptist church, save Jesus Christ, and Him alone. This being true, the State Board has no right, nor has any other body a right to send any worker to any church with any message or program until the church herself asks that a worker be sent to her. The Stewardship Director covets the opportunity of conducting an Institute in every church in the State, but he will never deliver a message, nor conduct an Institute, in any church until first he has been requested by the pastor or church to do so. Therefore, we say again that we can help the pastors and churches IF they give us an opportunity or ask us to cooperate with them.

4. How can the Stewardship Department help pastors and churches with their problems?

Answer:

By assisting the pastors and churches in persuading everyone of their members to do three things.

- (1) To understand what it means to be God's steward.
  - (2) To realize that they themselves are God's stewards.
  - (3) To realize that they are to give an account of their stewardship unto God.
5. What problems will stewardship solve even when all the members of our churches are con-

verted to the stewardship message?

Answer:

Stewardship is destined to solve almost every problem connected with our religious life, our social life and our business life. If they are ever solved it will be when our people are aroused and awakened to a full appreciation of their duty, and live the life of a GOOD steward.

"Who then is the faithful and wise servant (steward), whom his Lord has set over his household to give them their food in due season? Blessed is that servant (steward), whom his Lord when he cometh shall find so doing. Verily I say unto you that he will set him over all that he hath. But if that evil (steward) shall say in his heart, My Lord tarryeth; and shall begin to beat his fellow servants (stewards), and shall eat and drink with the drunken the Lord of that servant (steward) shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth." (Matt. 24:45-51.)

6. How can Stewardship solve all our problems?

Answer:

First, our church problems: I take it that most of our churches have enrolled some members who are worldly. Some of them indulge in various forms of questionable amusements. Some of them resort to worldly and questionable methods in their business life. Some of them are more concerned about the welfare of their own houses than they are about God's house; and are more interested in the kingdoms of this world than in the Kingdom of God. They cannot be depended upon to do anything in connection with their church and its work. Instead of attending the services of their church, they are often out visiting or joy-riding or at home with seemingly no feeling of responsibility for the success or failure of their church. The conduct of such members has created a grave problem for the pastors and their churches. Can Stewardship help solve this problem? It can, if every member of our churches could be made to believe and realize that they are stewards of their lives, of their influence, of all they are and have, and that "each one of us shall give an account of himself unto God" (Rom. 14:12); it would bring about a great change in their lives and in their conduct. If they really believed this, it would lead them to fill practically every church each preaching day. It would, therefore, help solve the problem of attendance upon the preaching service. It would help solve the Sunday School problem, for the people would then want to study the Book to find their duty as stewards. It would help solve the B. Y. P. U. problem of attendance, for then our young people would be eager to train themselves, and to develop their God-given talents in order that they might prove themselves to be good stewards. It would help solve the W. M. U. problem, for all our people would then be eager to know more about mission work, inasmuch as we are stewards of the gospel.

When our people realize they are stewards of all they have the problems now facing our mission boards and all our denominational institutions will be solved, for then our Baptist people will gladly bring their gifts, together with their sons and daughters, and lay them upon the altar to be used of God.

Second, the problem of our social and business life: If our people can but realize that they are stewards of their influence and of

their words and of their thoughts and of their deeds and of their time, as well as of their money, they will of themselves revolutionize the social and business world.

7. What is the first and primary task of the Stewardship Department? Is it not to get people to give more money? Is not money its first and primary aim?

Answer:

No, it is not scriptural, nor Christian, nor right, to consider a man's money before you consider the man himself. What a man is, is far more important than what he has, and what a man does, is far more important than what he gives. It is useless to try to lead men to be stewards of their money until, first, they have been led to be stewards of their lives. No matter how much money one may give, he cannot be a good steward if his life is not right with God. ("And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came in a poor widow, and she cast in two mites, which make a farthing, and he called unto him his disciples and said unto them, Verily I say unto you, This poor widow cast in more than all they that cast into the treasury." —Mark 12:41-43.) Their giving did not make them good stewards, and not being good stewards their gifts were not acceptable to God. What one counts more than what one gives. On the other hand, when men get the true idea of Stewardship, and begin to live the life of a good steward, he will want to give and will not be happy unless he can give. The matter of giving will be spontaneous. He will then give cheerfully. The poor widow of Mark 12:41-44 did not have much, but she was living the stewardship life and this led her to gladly give "all her living".

Money is not the first thing in Stewardship, but it is included in Stewardship. One's soul, life, thoughts, words, deeds, time, influence, affection, these come first. And when these are right, the money question will take care of itself.

### STUDENT RETREAT

STUDENT RETREAT June 26-July 1st at Ridgecrest, North Carolina, is a summer meeting for student religious leaders, executives of the religious work of the campuses, and for Baptist Student Secretaries. The meeting is under the auspices and direction of the Inter-Board Commission on Student Religious Activity of the Southern Baptist Convention, Frank H. Leavell, Executive Secretary.

Methods in B. S. U. work and the general student religious activity on campuses of both Baptist and tax supported schools will be discussed and demonstrated. A rate of round trip for half fare, plus one dollar, has been granted by practically all roads in the South east of the Mississippi River. Rates are secured by the Certificate Plan. Each messenger should order identification certificate from the Inter-Board Commission, 644 Bank of Commerce Bldg., Memphis. These rates apply June 13 and 23, July 13 and 22, August 5 and 19, and are good for 20 days. For student Retreat June 23rd is the most convenient date.

Since the death of Brother J. E. Greene, architect of Birmingham, his widow writes that Mr. H. P. Chastang of Jackson, Miss., will complete all outstanding contracts. Mrs. Greene's address is 1229 N. 12th St., Birmingham, Ala.

Pastor C. E. Dearman of Center, Texas, has baptized 94 since Jan. 1st, and received about 60 by letter. Church attendance good; Sunday School A-1 since 1914 is now better than ever, large increase in the past eight months. There are five B. Y. P. U.'s, and a flourishing Women's Missionary Society. It is good to see Mississippians so blessed in their work.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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"The Master is come and calleth for thee".

Our Miss Taylor left on Monday the 13th for Ridgcrest where she hopes to spend two happy, busy weeks with our Y. W. A. girls and R. A. boys. She expected to have a dozen girls and at least two boys from the State to attend these Conferences. We trust they all got off. Sometimes last minutes may interfere with plans. Let us all remember these Conferences daily when we pray.

When this issue of the Record reaches you we will be in our last District Meeting—the one held in Greenwood. Later on we shall give on this Page a resume of these Meetings. They have not been as well attended as we had hoped; but we have had splendid programs. Our Mrs. Carter Wright has been marvelous in each Message. And she has not spared herself one moment, but has given us her best at all times. How grateful we are. Surely we shall show our appreciation by doing a greater Work for the Master.

The Page this time is largely given to Personal Service. Read the Findings; then read Miss Buhlmeier's splendid article. Our State Leader, Mr. Broach, is sending out her report blanks. At the close of this quarter please report the past two quarters—that is beginning with January 1st on the same blank. This request is made because, as you will note, the new blanks differ somewhat from the old ones. Our Personal Service Work is growing in interest as we grow in intelligence along this line.

### Findings of Personal Service Group

The motives of personal service are two-fold—namely that the spiritual needs of the community may be met and that the individual Christian may find an outlet of expression of one's love for the Master. The ultimate aim of all personal service is soul-winning, but of immeasurable importance also is the growth of the Christian life. The personal service committee should provide a field of service for each member of the society.

Enlistment was discussed as one phase of personal service.

Inter-racial work was stressed as one of the important activities, the negro being our definite responsibility in the South. How we might help in their religious and health programs were outlined as follows: Help to put on W. M. U. programs, furnishing literature and teaching Bible classes; by surveys showing overcrowded living conditions and demanding that clinics be held, in negro schools as in white schools; by giving out such information that will arouse interest in these conditions.

It was urged that the Bible be used more as a study-book in planning for and carrying on soul-winning.

A Good-Will Center Handbook was advocated in training for such activities.

Emphasis was placed on the distinction between the personal service of W. M. U. and service carried on by W. M. U. members as members of Sunday School classes, that only such personal service that was directed by personal service committee of W. M. U. should be reported through

M. M. U. organizations.

The Daily Vacation Bible Schools were stressed as a work not only for cities but also for rural communities.

The conference makes two recommendations as follows:

1. That a uniform report blank be used in all the states.

2. That only the activities engaged in and the number engaged in them be reported rather than the number of services rendered. These recommendations will be referred to the mid-year Executive Committee meeting.

Twelve states were represented by either the Personal Service Chairman or substitute.

Echoes from a meeting of Good-Will-Center Directors at the W. M. U. Good Will Center in Louisville gave evidence that thirty-six workers were present, representing 12 centers. An enthusiastic and helpful conference was held under Miss Littlejohn's direction and a decision was made to make this an annual occasion.

—Mrs. Peyton Eubank, Alabama, Chairman.

### Personal Service for Foreigners in Southern Communities

The term "Personal Service" is most suggestive, since the service required of us must needs be personal all the way through. We must feel the urge of personal responsibility and have a deep conviction of the dire spiritual need of those whom we would befriend. A burning compassion for the lost is necessary, as it will inspire us for any and all service, convincing them of our sincerity which, no doubt, will in turn awaken a responsive chord within.

An upright walk, a conscientious Christian life are the essentials for all personal service. "Mankind may have a thousand tongues, but it has only one heart and that heart understands one language the whole world over—the language of divine love!"

In approaching the foreigner, be sure you avoid the attitude of condescension. Never treat him as an inferior person. Make an unostentatious study of his character, his peculiarities, his desires, his needs and of the best way to gain his confidence. Show respect for him; let him know you are interested in him; enter into his feelings, his difficulties; and offer your friendly assistance whenever possible.

One of my friends has in her community a lone Chinese. They are trying hard to befriend him. Every now and then, they send him little delicacies and thus are finding a way to his confidence.

When it appears that the one you have in mind is unacquainted with the English language, you may offer to teach him, which is best by object lessons; it will then be easier to teach him "the one thing needful". Should an entire family or families be living near you, you will find their children to be your great opportunity. Through them it should be rather easy to get hold of all the family and to gain their confidence. Surely every mother will appreciate the kind and loving attention given her child. I have found it so in mothers of every creed and nation which I have met. Quickly their hearts open to the friend of their children and their confidence is assured. What an opportunity awaits you then for per-

sonal service in times of distress or trouble of any kind! I venture to say, that the story of your loving deeds will travel across the ocean and find an echo in the hearts of loved ones far away. Lives are indeed interlocked: "A kindness started anywhere, travels far and influences many."

But it may also happen, that some already acquainted with the language will move and settle in your place. Be sure to give them a hearty welcome and even should they differ from most of us in dress, speech or manner, give them a cordial invitation to your services and should prejudice or embarrassment keep them away, call for them in person. Go in the Master's Name and you will succeed.

In communities where numbers of foreigners live, let us remember that we have additional opportunities of gathering the children at least once a week and if need be in our own homes—where we may teach them something useful or even how to pray.

Of course, best of all plans is the establishing of "Good Will Centers" wherever this is possible. We are glad for the one here in Baltimore, but we ought to have several more. No doubt, the same is true of the other large communities of our Southland, where foreigners scattered here and there in our towns, would find a haven of refuge and many loving hearts and willing hands to minister to their needs. Read Matthew 25:31-46.—Marie Buhlmaier, Md.

Mr. Roger W. Babson says that nothing would do the United States more good today than an anti-debt campaign.

Pastor N. F. Price of Greensboro, Ala., was assisted in a meeting by W. E. Lockler and P. S. Rowland. There were 30 additions.

One pastor who attended the evangelistic conference at Clinton writes, "It did me more good than any I have ever attended. The atmosphere was spiritual. The Holy Spirit directed all the way through."

A Methodist pastor who reads The Baptist Record writes to commend the article recently published on Saved and Sanctified. He says that it has been suggested by some that a familiar hymn be changed to read:

Lord Jesus I long to be partly whole;  
 I want thee occasionally to dwell in my soul;  
 Break down part of the idols, cast out some of the foes,  
 Now wash me and I shall be whiter than awhile ago.

(Continued from page 5)

our energies on building up our work and our institutions instead of seeking to discredit same in the minds of our own brethren and of the public generally, we will the sooner enlist the brotherhood in the support of all our work and will win for ourselves that success that our work deserves and which alone will guarantee us a destiny in keeping with our principles and our God-appointed mission.



# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Boost the Convention in Your District

Miss Verda Von Hagen of Columbus, Secretary of the District B. Y. P. U. Convention of District Four, sent out the following suggestions to all the B. Y. P. U.'s in the district boosting the convention at Brooksville. We are passing them on to you hoping that you will use them in your church to boost the convention in your district. The bigger the crowd the bigger the blessing. Pascagoula June 14-15, Brookhaven June 16-17, Marks June 21-22, Hazlehurst June 23-24.

You know a lot of folks think they can't go until they see everybody getting stirred up about it. So the more we advertise, the more we will get to go. Make posters! Here is a cute one. Cut out of black paper the profile view of Mr. Wilds, Dr. McGavock and Miss Durscherl. It may not look much like them, but put it up and say something like this: "Guess who these speakers are for the B. Y. P. U. Convention."

From the local "shoe doctor" get some leather scraps and cut tiny traveling bags, or get round pill boxes and attach a handle for a hat box. Give these out at the closing program and sing the old war song, "Pack Up Your Old Kit Bag" as Pack up your old traveling bag and go, go, go!

Have the Juniors come in with three small beds, chairs and bowls with big spoons. In unison they say, "This is not the story of the Three Bears, but it is the story of Brooksville hospitality during the B. Y. P. U. Convention."

Cut out paper hands and tie a string around one finger and make a talk on "Don't forget."

Another time have some of the younger ones bring in a toy train, airplane, boat, automobile, wagon, roller skates, etc. A tiny covered wagon would add to the effectiveness. Each one says that he is going to use that particular mode of travel. Then a boy comes in and says that he is going to Brooksville if he has to walk. But the Director speaks up and says, "You will not have to walk because we have..... cars to take our crowd to the convention. We are calling it the Ford Special for there is to be a whole train of them." Then get the crowd together to sing the Ford Special song, or one of your own. A big banner for the back of the cars and a parade of them a day or two before leaving will create a lot of interest. Have someone for the engineer and let him lead. It is lots of fun!

Of course I could talk longer about your coming, but I want to leave a little to say when you all get there. And besides you want to

get busy getting everybody excited about going. So—

Until I see you at Brooksville,  
—Verda Von Hagen.

## A B. Y. P. U. Organized at Darbun

Mr. James Sullivan, one of Tyler-town's good Senior B. Y. P. U. pers, sends in a notice of the organization of a B. Y. P. U. at Darbun, a village right near the line of Walthall and Marion counties. Mr. W. B. Hughes was elected leader of the B. Y. P. U. work and they started off with thirty-two members. Mr. Sullivan is responsible for the organization and we congratulate the community in having this kind of a progressive worker in their midst.

## An Associational B. Y. P. U. That's At Work

Bro. R. L. Breland, pastor at Coffeeville and Oakland in Yalobusha County, is president of the Yalobusha County Associational B. Y. P. U., and isn't at all satisfied to just sit down and expect things to happen, but is on the job bringing things to pass. They have their annual Associational B. Y. P. U. Convention, which will meet in July this year, and in addition to this the association is divided into three districts and in each a group or district convention is held on fifth Sundays. In the last two of these meetings more than two hundred were present in each meeting, showing the interest in the work. The Associational B. Y. P. U. will GO if the President and Vice-Presidents put forth a little effort.

## Clear Springs, Yalobusha County, Organizes

Recently the Coffeeville Senior B. Y. P. U. went to Clear Springs and organized an Intermediate union. The list of officers for that union has not been received, but we are glad to welcome them into our circle and list the church as "Progressive".

## THIRD DISTRICT RALLY AT BLUE MOUNTAIN

The Third District Woman's Missionary Union held its tenth annual rally at Lowrey Memorial Baptist Church, June 2nd and 3rd. Mrs. John W. Brown presided.

The topic for study and discussion was "Enlistment", coupled with the watchword, "The Lord is come and calleth for thee". John 11:28.

A good report, and splendid demonstrations of the young people's work were given.

Mrs. Carter Wright, Vice-President of W. M. U. in Alabama, gave a splendid address on "Stewardship", also a stirring message concerning the "Ruby Anniversary", for which she is very zealously laboring at this time.

Miss Lackey, our State Secretary,

gave a splendid explanation of the W. M. U. policy for 1927-28.

One newly organized association was added to the district, making a total of fourteen associations, ten of which were represented.

## District Officers

Vice-President—Mrs. John W. Brown, Tupelo.

Recording Secretary—Mrs. Lucile Francis, Nettleton.

Young People's Counsellor—Mrs. J. N. Berry, Tupelo.

Personal Service Leader—Miss Nannie Cypert, Sherman.

Mission Study Leader—Mrs. E. U. Flynn, Amory.

Stewardship Leader—Mrs. L. L. Ray, Blue Mountain.

—Secretary.

## NOXAPATER AND LOUISVILLE

It has been our good privilege to preach for Pastor B. L. McKee, Noxapater, while he was away from his people. We were given a good hearing. The Noxapater Church is moving with a normal growth toward better things. A B. Y. P. U. study course was conducted here this week, all phases of the B. Y. P. U. being represented in this work.

Eleven years ago it was our privilege to supply the Louisville, Miss., pulpit in the absence of their pastor, Dr. R. B. Gunter. At that time they were worshipping in a frame building on Main Street. Before he left them as pastor he built a splendid brick house in which to worship. Dr. J. N. McMillin is their pastor now. It was a joy to supply for him fifth Sunday in May and first Sunday, this month. They were good listeners and a pleasant people to preach for. We visited on one Sunday evening the Senior B. Y. P. U. and the following Sunday evening the Junior B. Y. P. U. of his church. They are workers. Louis-

ville has grown these years, and the opportunities are greater now than ever before. There is some talk of an educational building there. Dr. and Mrs. McMillin are doing a great work in Louisville.

—J. H. Gunn, Noxapater.

## CHECK UP AGAIN

There are many Sunday Schools in Mississippi that have practically reached the Standard but have neglected to make a close check up on it during the last month. Let every superintendent take another look at this standard and see just where his school stands, and then put forth just a little more effort to reach the few points that are still below this mark. This is one of the greatest programs for a balanced development of a Sunday School that is put out. See if you cannot reach the ten points during the next few weeks and let us have your application so that you will be recognized as one of the Standard schools in the South. Application blanks will be sent to any one requesting them.

Employer: "Surely, Miss Jenks, you know the king's English?"

Surprised Typist: "Of course he is—isn't he, sir?"

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## INTERMEDIATE COLUMN

## Intermediates and the D. V. B. S.

The time has come for our D. V. B. S.'s again and many a heart is glad. Last year there were seven schools out of eighteen that had intermediate work offered. There were 157 intermediates enrolled. This means that 151 intermediates in Mississippi received as much Bible training last summer through the D. V. B. S. as they were able to get in a whole year in the department. Teachers of intermediates, you long to have those extra hours for your pupils. Get in on the D. V. B. S. work and see what a wonderful opportunity it is for growth in Bible study and in service.

If it is impossible for your church to have the intermediate department in the D. V. B. S., see that some of the intermediates are used as helpers in the Primary Department of the school. They make splendid helpers and it is a fine thing to enlist them in this work. Intermediates are capable of doing real work and of taking a leading part in such lines.

## Remember—That Song

Do not forget there has been offered an award for the best intermediate song for the state. It is to be sent in to Miss Von Hagen by July 3rd. Any one may send in a song. It would be well to get the intermediates themselves interested in this project.

## The Question of Irreverence

Every department faces this problem and the solution is largely resting on the local conditions. Often in our churches there is an appalling lack of reverence in our preaching services. The choir talks, and titters, and gazes around during prayer. Some S. S. teachers and deacons do likewise. An aroused church conscience will help the intermediate department as much as any other one thing.

But the department itself can have much to do with the remedy. First, everything that would distract must be gone away with. Books and other supplies be in their places. Chairs with a bit of inner tube tacked on the bottom will stop that "terrible scraping".

Then the superintendent's program must be so well worked out that he need not have to speak to any pupil or teacher after the opening worship begins. The program should enlist the activities of the pupils, hold their interest and attention and at the same time furnish help for a felt need in their lives. This is a hard recipe! The purpose of the opening worship is partly to teach and instruct, partly to furnish a worship period and partly to prepare for the lesson to follow.

The way the opening period starts has much to do with the spirit of the department. Soft, oh very soft music when the TEACHERS sit quietly and reverently will help a great deal. Once in a while have all sing softly, "The Lord Is In His Holy Temple", followed by a prayer with soft, very soft music. This will add much to the spirit of the program.

The secretary with her helper must see that there are no interruptions. Not even the general superintendent or the pastor should be allowed to disturb! If the teachers will pray before leaving home and will enter with a prayer on their lips, their reverent spirit can not help but be imbibed by the majority of the pupils. I do not mean by this that the teacher must be long-faced; on the contrary, a smiling teacher greeting his pupils at the door is a delightful thing.

If the classes sit with the teachers and opposite the door of the classroom, it often helps. But the best thing nearly at all, is to have a presidents' council. To speak to one or two of the presidents privately about the spirit of the department and make them feel that the idea is their own is enough to enlist all of the department on this problem. They can do more than anyone else about creating the right atmosphere. They love to champion the right. And it is the finest sort of thing to lead the pupils into. It will take a lot of patience, tact and love and a great deal of prayer, to win out, but I believe it is possible anywhere if the teachers and officers have their hearts set on order and reverence.

## WINGS

Compiled and Edited by Gordon Hurlbutt, Th.D.

And Reviewed by Rev. O. Olin Green, Hazlehurst, Miss.

This is an unusual title for an unusual book. It is unquestionably the best work of the kind yet published. What preacher has not felt the need of a good illustration, or two, to give point and life to his Sunday morning's message? The writer received the book a few days ago. His sermon for the following Sunday was on, Giving. He turned to the index and readily found six good stories, any or all of which were appropriate, four of which were used. These are living stories from living people and cover practically every phase of Christian experience and work.

The author of Wings is the gifted and scholarly Dr. Gordon Hurlbutt, formerly pastor of the First Baptist Church, Hot Springs, Arkansas, who has spent much time and money compiling and editing these nearly four hundred stories written out of the experiences of three hundred ministers living in different sections of the United States and Canada, and from foreign countries. It would be impossible to gather together a finer collection of stories appropriate for sermon illustration, for the teaching of Sunday School classes, and for devotional reading. The writer regrets that such a book of genuine good stories did not come into his hands many years sooner, but now that he has it he would not part with the work for many times its price.

WINGS, by Gordon Hurlbutt, Th.D., Standard Printing Press, Louisville, Kentucky. Price \$3.00, postage extra.

GATES AT LAUREL  
TWENTY-TWO YEARS

Twenty-two years ago today a young preacher came to Laurel. He lacked just a few days of being 30 years old. He had been called from Senatobia, in Tate County, to take charge of a little church, in a little town. That preacher is still here. He has been on the one job 22 years, and what a great, big, wonderful success he has made of it!

That preacher, of course, is the Rev. L. G. Gates, pastor of the First Baptist Church. The day he came to Laurel there were no paved streets, there were no skyscraper churches; just one saw-mill, a little frame church, a congregation of about 300 souls, and a lot of work to be done. Most of the work has been done, a church property that was worth \$5,000 is now worth \$125,000, the church edifice itself is one of the most beautiful in the state, there is a congregation of more than 1,000, Laurel is a thriving, magnificent city, and the preacher who came here from Senatobia in 1905 has played a leading part in the development of both.

Rev. Gates, who on next Tuesday will be 52 years old, is inseparably linked with the history of Laurel. The success of the city is Rev. Gates' success, and Rev. Gates' achievements have been milestones in the advancement of the city. On special occasions when big civic affairs are in motion, Rev. Gates will be found in the foreground. In a time of need he will be found in the thick of the effort. He is a leader, a leader in every sense of the word. He is big enough to look up to, and not too big to look down. His life has been Laurel's and in this article the reporter hopes to tell you something about him.

## Native Mississippian

Rev. Gates was born in Crystal Springs on the 31st day of May, in the year of 1875. His father was John J. Gates, a farmer, and his mother was Sarah Ellen Gates. Both have passed to their reward. Young Gates, after grammar school, graduated from the Crystal Springs High School. He began his college education at Mississippi College and graduated from that institution in 1899. From Mississippi College he went to the Southern Baptist Theological Seminary, at Louisville, Ky., to study for the ministry. His first charge was the church at Senatobia. He was there about two and a half years, when called to Laurel.

The first Baptist church erected in Laurel was located on Maple Street. The frame building which was used when Rev. Gates came here was erected just east of the pastor's present residence, on Fifth Street. Shortly after he took charge, the building was elevated, and a basement provided. The next step was

a public reading room, and the church gradually grew in numbers and finances until the present magnificent structure was constructed in 1919. T. E. Waldrop, later pastor of the Kingston Baptist Church upon its organization, was superintendent of the Sunday School in the first year of Rev. Gates' pastorate.

Rev. Waldrop is now pastor of the East Winter Haven Baptist Church, in Florida. Rev. Gates, upon his arrival in Laurel, had one child, Paul. The latter is now 23 years old and on Monday of this week graduated from Mississippi College. Rev. and Mrs. Gates now have three children, Lewis, aged 21, is a freshman at Mississippi College, and Jessie Ruth, aged 16, is a student at Laurel High School. Mrs. Gates, too, has played her part in the splendid growth of the First Baptist Church, and Laurel, for when you speak of one you speak of the other.

"Preacher" is the title which many men use affectionately in speaking to and of Rev. Gates. "Brother Gates," is the most familiar reference. He is close to his people, they are appreciative of his worth and kindness. Recently, when Mrs. Thorpe was taken by the Master, there was an example of the reliance put in "Brother Gates." "Uncle Ben" Thorpe, when asked by the reporter about funeral arrangement, just said: "See Brother Gates; he has everything in charge."

It has been the hand of Rev. L. G. Gates that has blessed the form of many born in Laurel; and it has been his words which have delivered the last of many lives to the keeping of the Saviour. All people, of course, are not of the Baptist denomination. Yet these, as well as Baptists themselves, have felt the influence of his work. His has been an untiring effort. He has been a servant as well as a leader. And on Tuesday, when he becomes 52 years old, or even today, when he is delivering a commencement address at Cohay, the Rev. L. G. Gates will be found working, laboring, for the good of all people.—Laurel Leader.

Evangelist B. F. McPhail of Jackson returned home from Dallas, Tex., and Florence, Ark., where he has been engaged in two great meetings the past two months.

Since coming home he has undergone a rather serious double operation at the Baptist Hospital, very successfully administered by Drs. H. R. Shands and Frank Hagaman.

He is speedily recovering and it is hoped that he will soon be able to return to his meetings that are awaiting him in Arkansas and Mississippi.

## Bingham Military School

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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home.  
Read The Baptist Record to Your Children

### "The Sword of the Spirit is the Word of God"

106. Quench not the Spirit. I Thess. 5:19.
107. Resist the Devil and he will flee from you. James 4:7.
108. Remember the Sabbath day to keep it holy. Ex. 20:8.
109. Rejoice evermore. I Thess. 5:16.
110. Remember now thy creator in the days of thy youth. Eccl. 12:1.
111. Rejoice with them that do rejoice, and weep with them that weep. Rom. 12:15.
112. Seek those things which are above. Col. 3:1.

### June

I knew that you were coming, June,  
I knew that you were coming;  
Among the alders by the stream I  
heard a partridge drumming;  
I heard a partridge drumming, June,  
a welcome with his wings,  
And felt a softness in the air half  
Summer's and half Spring's.  
I knew that you were nearing, June,  
I knew that you were nearing—  
I saw it in the bursting buds of roses  
in the clearing;  
The roses in the clearing, June, were  
blushing pink and red,  
For they had heard upon the hills  
the echo of your tread.  
I knew that you were coming, June,  
I know that you were coming,  
For ev'ry warbler in the woods a  
song of joy was humming.  
I know that you are here, June, I  
know that you are here—  
The fairy month, the merry month,  
the laughter of the year.  
—Selected.

### More June

In January we have snow and burst pipes and plumbers' bills; unless we are fortunate enough to get water from a spring or well, in which case we should have thankful hearts and a fatter pocketbook. In February, we have George Washington's birthday and seed catalogs. We get patriotic thrills from the former and all sorts of thrills from the latter, the which if they could last until the seed fail to bring forth what is pictured, would be a very present help in time of trouble. In March, we have winds and shamrock favors and frost-bitten new vegetables and fruit. In April, we have showers that bring the May flowers and drowned little chickens and mites and mosquitoes and red-bugs—well something brings them, for they are here in May. But in June we have commencements and graduates and weddings and roses and vacations and birthdays and planning summer trips; and the planning is often better than the taking, for in the planning the car doesn't break down, there aren't any confusing looking places named, De-

tour; there is no dust, no mud, no sunburn, no freckles, no ants in the sugar, no other people using up your very own highway. Birthdays every month? Why, of course, but none so nice as the early vacation ones when all who can have come back home from wherever they have been and found home just as fine as they had thought it would be when they were counting the days and minutes and seconds until it was reached. Some one has said that the reason we go off to school, the reason we send our boys and girls off to school, the reason school is off, is just so we can come home again. We may not remember definitely anything we learned in the books, any answer we gave to any question, anything we ever wrote on any blackboard in college halls or walls; we may not through the years remember many people we knew there; but who of us will ever forget the homecomings, or the joy that was almost pain as we remembered the days of home-sickness so wonderfully and completely healed at home? Even the inconveniences are a joy and a blessing. To one young son, home from college, mother was apologizing that a wash pan and a zinc tub had to do duty for the spacious bath tub to which he'd been accustomed, and he said, "Shucks, mamma, I can get cleaner in a pan of water at home than I can in a big bath tub anywhere else!" Home, where the butter-milk is the best, and the water the coolest, the crepe myrtle the pinkest, the chickens the friedest, the vegetables the cookedest, and everything the just-rightest of any place in the world.

In June we have the world's momentous questions all settled and disposed of by the high school graduates. Now don't tell us commencement essays have gone out of style! We need them, and all irony aside, it is enlightening and interesting to hear the great questions discussed by those who have taken time to study them and who have the courage to speak out the results of their findings. And there is nothing wrong with the inspirational ones either; yet how long since we've heard, "Beyond the Alps lies Italy"?

One may graduate from college more than once, but we are high school graduates only once in a life time, and things must be done just so, according to the prevailing fashion. There are only two other occasions on which etiquette must be so strictly observed, and those are weddings and trips abroad. If you have graduated from high school, or had a wedding, or a trip abroad without consulting the blue book of social usage, then you have committed a great faux pas. We wish the lady who writes the wedding etiquette would change it just a little. It may not be in the blue book,

but some etiquette lady somewhere has written something like this, "In coming out of the church the wedding party should not appear so stiff, but should smilingly appear to converse with each other, etc., or 'words to that effect'". But there'll be plenty of time for smiling conversation outside and beyond the church doors. It is pitiful to see the groom try to relax his set, serious face and respond to the bride's set and practiced little smile and speech, as they go down the church aisle. And the maids and ushers don't know "nary single word" to say to each other when they are still under the solemn spell of the preacher's words—and even if they did those words will keep. We'd like to suggest that they all remain sweetly serious, not even bowing to and smiling at friends in the audience, until they pass out of the church. A wedding is, and should be, a solemn ceremony.

### What Moses Learned as a Child

Here are some sayings from the ancient Egyptian books called, "Instructions," in which rules were laid down for the guidance of the young, rules which Moses would learn as a boy:

"Spend no day in idleness."  
"Give thy heart to learning, and love her like a mother, for there is nothing as precious as learning."  
"Speak truth, do what is right; for it is great, it is mighty, it is enduring."

"Be kind to the widow and orphan, and feed the starving animals of the desert."

"Never forget to be respectful, and do not sit down while another stands who is older than you."

"Never forget what thy mother hath done for thee."

"How good it is when a son obeys his father."

Upon such precepts were the children of Egypt in Moses' day brought up; and they were further taught that bliss awaited all in the other world who could at the Day of Judgment stand before Osiris and say: "I did not kill. I did not steal. I did not speak lies to anyone. I did not stir up strife. I did not revile my neighbor. My heart did not covet. I did not blaspheme the gods. I gave bread to the hungry, water to the thirsty, clothing to the naked, and a ferryboat to him that was without one. I am a man of pure mouth and pure hands, to whom 'Welcome, welcome!' was said by those who saw me."—Selected.

### ON THE WING

I read in The Record last week that I was to spend the summer at Blue Mountain. As pleasant as that would have been, it has never at any time been any part of my plan. As glad as I always am to see Blue Mountain, I do not know that I shall even see it this summer. There is no place on earth that I love more than Blue Mountain, but my work is no longer there and I am a full member of that class of people called the "laboring class" and I must be where my work is. My mail should still be addressed to G. C. M.

A., Gulfport. Last week my work was at Prentiss with that princely pastor, J. B. Quin and his royal people. It was a week of genuine joy; big congregations, intense attention and many evidences that the Lord was present with His people.

Pastor Quin said we had just the kind of meeting that he had asked the Lord to give him.

My home was with my beloved former pupil, Deacon and S. S. Supt. Earl Thompson, but I was a guest at 15 other family tables during my stay. Princely pastor, royal people! May God bless them evermore.

It is a great joy to preach in meetings again after being deprived of the privilege for years.

I am to be with Bro. Roper at Tylertown the fourth Sunday in June and the week following.

—W. T. Lowrey.

Pasted on the window of the book publisher's store was the sign, "Porter wanted," and in the window itself, on a pile of books, the placard: "Dickens' Works All This Week for \$4."

The able-looking Irishman read the sign and then the placard.

He blurted out: "Dickens may take the job! Dickens can wuk all the week fer four dollars if he wants to, but I'll not touch it. Ye'd better kape Dickens."



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## Sunday School Department

### SUNDAY SCHOOL LESSON

June 19, 1927

R. A. Venable

Peter Teaches Good Citizenship,  
1 Peter 2:11-17; 4:1-5

#### Introduction:

Peter addresses this Epistle, in which our lesson is found, to the elect sojourners of the dispersion, in Pontus, Galatia, Cappadocia, Asia and Bithynia. A glance at a Biblical map would give the reader a conception of the wide range of territory embraced within the circle of reader's contemplated by the writer of this circular letter. As a circular letter, it is void of any local coloring, local situations, or local problems, such as one meets with in the Epistles of Paul, excepting, of course, the Epistle to the Ephesians, so called. The topics claiming the writer's attention are of universal importance to believers of all time and of all climes. The Epistle abounds in hortatory imperatives, urging high levels to be attained, inflexible purposes to be formed and cherished, obligations to be discharged and high privileges to be enjoyed, and the spirit of love to be cultivated as the impelling motive to all Christian endeavor. Our lesson gives us an illustration of the method, spirit and purpose of the writer.

1st—"Beloved, I beseech you as sojourners and pilgrims to abstain from fleshly lusts which war against the soul; having your behavior seemly among the Gentiles, that where they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitations." (Verses 11-12.)

1. Let it be observed that Peter is bringing a note of cheer to his readers in his use of the word, "beloved." Though they are beset by a pagan environment as exiles in a strange land, moving onward as pilgrims in search of a better country, they are beloved of God, even if they are hated of the Gentiles, among whom their lot is cast for a season. What a tremendous motive! "God loves you."

2. With this impelling motive, he exhorts his readers to "abstain from indulgence of fleshly desires." The seat of these desires is the flesh, the whole material nature of man. In giving the reason for such abstinence, he throws the flesh into striking contrast with the "soul", the whole immaterial nature of man, the lower with the higher. The reason assigned for such self-denial is that the desires of the flesh war against the soul. The desires of the flesh carry on an unceasing campaign against the soul, the higher spiritual part of man, in which the higher, spiritual, religious life of man develops. The conflict is fierce and unrelenting, requiring courage and vigilance.

3. The purpose of such self-denial is given, and the form it takes in the life of the believer. It comes to expression in the believer's behavior, a course of conduct above reproach, marked by simplicity, honesty, dignity and genuine sincerity in all their relations with the pagan life about them. Such a course will allay suspicion and arrest their calumnies. Pagan hostility to believers had taken the form of suspicion, misrepresentation, vile slander and social ostracism, which could be overcome by an exercise of prudence, and the manifestation of the spirit of Him who said, "Love your enemies and pray for those who despitefully treat you." But it was not enough to allay hostility and establish amicable relations with the pagan environment, but the controlling purpose must be to bring the heathen into a saving knowledge of God. This was to be accomplished through their upright conduct, that they may, by your good works which they behold, glorify God in the day of visitation.

2nd—Peter here adds another injunction pertaining to their conduct as citizens in an earthly commonwealth. "Be subject to every ordinance of man, for the Lord's sake; whether to the king as supreme; or unto governors as sent by him, for vengeance on evil doers and for praise to them that do well. For so is the will of God, that by well doing ye should put to silence the ignorance of foolish men. As free and not using your freedom for a cloak of wickedness, but as bond-servants of God. Honor all men, love the brotherhood. Fear God. Honor the king." (Verses 13-17.)

1. The writer turns from the subject of self-restraint and self-discipline in the development of the higher spiritual side of their nature, to the believer's duty to the state.

Peter expresses no preference for any special form of government, be that of a Republic or a Monarchy, the duties of the believer are the same. Order in the regulation of human relations is a divine command, the creation of the instruments by which this order is maintained is human, a human "ordinance". Its purpose is to suppress disorder and promote progress, prosperity, and peace of the people. To this human institution and the instruments through which its high purposes is accomplished, the Christian owes his allegiance for the "Lord's sake". The official organs are clothed with a sanctity and invested with an authority which command reverence, obedience and the spirit of unselfish cooperation in discharging the functions assigned them.

2. That Peter should call the Chief Executive of the Roman Empire "The King Supreme" comes of the civil and political conditions of his times. Both he and his readers were

citizens of this mighty Empire. He knew no other. Both the Emperor and his deputies are the administrative instruments of a mighty commonwealth, whose purpose was to suppress crime, punish the criminal, protect and "praise those who do well", and promote the progress of all the people. Loyal adherence to the state and high regard for its organs of administration put the believers in line with the will of God, and put to silence the vile slanders of ignorant men.

3. Our writer has imposed no legal enactments upon his readers, as a standard by which to regulate their conduct. They are not to carry the desires of the flesh. They are left to the impulses of the Spirit, moving within the soul as the seat and center of their spiritual life. They were under bondage to no law system. They were free from law, but under bondage to God. Peter well knew the peril of their freedom, as did Paul, Gal. 5:13. There is a constant tendency to turn liberty into license. The absence of legal restraint forbidding overt acts of wrongdoing may be conducive to the development of malicious thoughts, feelings and purposes toward others, and check the perennial flow of the finer sentiments of the heart, which ought to pass over, in appropriate form, to their appropriate objects; such as the honor due to all men, love of the brotherhood, the reverential fear due to God, and the honor which ought to be accorded to the king. The development and exercise of these excellencies of Christian character and life may be neglected, in the absence of special commandment. These excellencies may disport themselves in the toggery of hypocrisy. Masquerading in the guise of sincerity, the real state and attitude of the heart may be concealed by the cloak of empty pretense. The emptiness of the formalities of public worship and of private devotion are too well known to call for remark and are the bane of vital godliness.

3rd—Our lesson here calls us to another chapter and another line of thought, Chapter 4:1-4.

"For as much as Christ suffered in the flesh, arm ye yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the lusts of the flesh of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revelings and abominable idolatries, wherein they think it strange that ye run not with them into the same excess of riot speaking evil of you." (4:1-4.)

1. The reader of the Acts of the Apostles learns to associate persecution, in some form with the early preaching of the gospel. Jews and Pagans sought to arrest and destroy the movement by killing its leaders and by inflicting upon its adherents well nigh every form of physical suffering and torture that human malignity could devise. The language of Peter comes of his knowledge of the conditions of the

times. He seeks to prepare his readers for the worst that can befall them because of their faith in the living Christ and their loyalty to him as their Savior and Lord.

2. He would stimulate in them the spirit of patient endurance of the severest sufferings, by the example of Christ, who patiently endured the torture and shame of the cross. They are to arm themselves with the same mind, which animated him. Peter reinforces the importance of emulating the mind of Christ in bravely enduring the suffering inflicted by their enemies, with a strange statement, "for he that hath suffered in the flesh, hath ceased from sin". The word "sin" means the sinful act. "He hath ceased to do evil, not that he hath been delivered from the power and guilt of sin." He that meekly endures persecution rather than join with the heathen in his wicked indulgence is made better, temptations have lost their power over him; he can be trusted, he is no longer the victim of his own weakness, but rejoices in his newly found strength. The purpose of arming himself with the mind of Christ is that the will of God may give shape to his conduct, and not the lusts of men. The will of God becomes the controlling factor in his life and gives it moral value.

3. Peter in the spirit of irony, with dramatic emphasis, reminds his readers that quite enough of their life had been given over to unbridled indulgence before their conversion. The pagan life from which they had been rescued was honey-combed with every form of licentious foulness. Heathen idolatry was quick and resourceful in devising the most revolting and debasing forms of fleshly indulgence under the guise of religion. Some of these come in for mention, "lasciviousness, winebibbings, revelings, carousings and abominable idolatries". Every form of debauchery had been introduced into the social and religious life of paganism and pursued with idolatrous devotion. Peter's readers had been in the past the devotees of this damnable system which had broken down the moral fiber of all the people. Now they have been rescued by the power of the gospel, and must now be quit of it forever. The time they have spent, and the moral deterioration they have suffered should deter them for all time from any sanction of or return to the deadly abomination.

4. The desistence of believers from the debasing practice of their pagan practice of their pagan neighbors filled them with amazement and provoked from them blasphemous denunciations of the Christian's God, of his Christ and of the saving grace and indwelling power of the gospel which illuminates and vitalizes the

(Continued on page 16)

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## East Mississippi Department

By R. L. Breland

### Help a Worthy Brother

Our hearts have been made sad many times recently by the distressing reports of suffering, death and loss occasioned to our friends and neighbors in the flooded districts of our Southland. Hundreds of homes are wrecked, many families have lost all of their earthly possessions and many lives have been lost. One specially sad story comes to us concerning a worthy brother minister, a Mississippian now sojourning in Arkansas, who lost all his possessions and suffered otherwise. The man to whom I refer is Rev. P. S. Rodgers, at one time pastor at Ackerman and other places in our state, who is now at Clarendon, Ark.

Bro. J. R. Chapman, a leading member and deacon of the Earle, Ark., Baptist church where Bro. Rodgers was pastor for some years after he left our state, writes me about his condition: "Bro. Rodgers was living right where the levee broke and they (Bro. Rogers and wife) lost everything they had but the clothes they had on. He lost entirely his magnificent library consisting of between 600 and 1,000 volumes of the best theological books. The water was 7½ feet deep in his home. He and Mrs. Rodgers were in the upper room of a neighbor's home with 16 others for three weeks."

Brother Rodgers, while not an old man, is not as young as he once was and having now to start all over again in life from a business standpoint will be a hard pull for him and carry on for the Lord at the same time. So was just wondering if there are not many in our fair state who escaped the ravages of the flood and other disasters who can send him at least a small amount to help him in time of need, remembering that he who helps a righteous man in the service shall receive a righteous man's reward. Good books will no doubt be welcomed, for Bro. Rodgers is a constant student.

If churches or individuals will respond to this call whatever is received may be sent to Mr. J. R. Chapman, Earle, Ark., who will send it to him, or direct to Rev. P. S. Rodgers, Clarendon, Ark. The members of his church are in the same condition as the pastor and cannot help him, but must be helped themselves.

All this is without the knowledge and possibly the good wish of Bro. Rodgers, but I felt just like that many of his friends over the state would be glad to help him in this hour and I feel sure he will forgive me for this privilege I have taken.

### Notes and Comments

Died—On June 4 Nathan Clay died very suddenly at his home a few miles out from Coffeeville and was buried in the family burying ground near his home. He was 66

years old. He leaves a wife, one son and a sister, Mrs. A. Seymour of Coffeeville. He was not a member of the church, but was respected as a good man and citizen.

Married—June 7th, at Elam Church near Coffeeville, Mr. Wilton Weaver, of Greenwood, and Miss Eunice Harrison of this place were married. These are two of our best young people. Mr. Weaver is a successful business man of Greenwood and Miss Harrison is one of our splendid teachers, having taught two sessions in Mississippi Woman's College, Hattiesburg. May their path be strewn with roses all the way.

Brother L. S. Allen, of Centerville, Miss., suggests a state-wide Singing Convention in the old Sacred Harp to be held some time in July at some central point in the state, possibly at McComb City. Bro. Allen is from Arkansas and he says in his letter: "We have this in Texarkana every year and most every county in the state has singers there, and several other states are represented also." Now this would be a great meeting and I will gladly lend my influence.

When you read this I will likely be in a revival meeting with Pastor O. P. Breland and his good people at Artesia, Miss., in the eastern part of the state. Pray the blessing of Jehovah may be on the meeting.

A long distance message from my old home last Saturday, June 4th, brought to me the sad news that my dear friend and brother, S. Frank Rhodes, had died at his home at Neshoba very suddenly that morning and requested that I attend his burial. A previous errand of the same nature prevented my doing so. Bro. Rhodes was a life long Baptist, an old Confederate soldier, aged about 80. He leaves a wife and a number of children. Having known him for more than 40 years, his going brought peculiar sadness to me.

A wedding and a streak of slight illness combined kept me from attending the Evangelistic School at Clinton last week. This I regretted, for they are always worth the time and expense. Hope next year will be more favorable to me.

A number from Coffeeville attended the District B. Y. P. U. Convention at Calhoun City last week. They report a good meeting and a fine program. Our unions are progressing under the leadership of Misses Eula Chapman and Hazel Breland.

The Coffeeville Sunday School, J. F. Provine superintendent, had Cradle Roll program the first Sunday. Mrs. Carl Parker is the efficient Cradle Roll superintendent and she was assisted in the program by Miss Breland. We have some 20 babies on the Cradle Roll, many of whom with their parents were present. The program was short but well rendered and interesting.

### PREACHERS AND PREACHING

Now I am not a pessimist. Surely I do not believe that the world is growing worse, neither do I look on the dark side of things, but believe me a man don't have to look much to see some things to which Brother Hall called attention in his article; and I am just wondering if the minister of the Gospel isn't responsible to some extent for present day conditions? Surely I am not trying to shift the whole responsibility off on the preacher, for the Bible says that every man shall give an account of himself to God. I am just thinking that possibly many of us fail to declare the whole council of God, in its simplest form. The Bible says that thou shalt not take the name of the Lord thy God in vain, and if a man sits in my congregation whom I know to be a habitual swearer I tell him that he is an old curser and that hell is his portion without repentance toward God and faith in the Lord Jesus Christ. The Bible also says that women shall be adorned in modest apparel and if it ever becomes necessary for me to refer to that, believe me I will tell them that they are half naked; I will not use the term half clothed or indecently dressed. I believe that if God had intended for people to have gone naked he would never have made coats of skins and clothed Adam and Eve, neither do I think that he intended the style should be changed; they were no doubt at liberty to change the material from which their garments should be made, but I do not think God really intended any change in style.

Brethren, let us be careful and go after sin with all the grace we have. It has been said of me that I am the hardest boiled preacher in the country, and I am not ashamed of it either and it has never caused me to move off of a field. I have been preaching 12 years and I have always had work. I have pastored 50 or more churches in the 12 years. I now have six regular preaching appointments. I have had my present work from three to eight years and when I go before my people I go there with a heart full of love for them, and they all know it, and they know what to expect when I get in the stand.

I appeal to the brotherhood of Mississippi to be much in prayer for me during the summer, as I expect to be engaged in many revivals and my heart's desire is and my earnest prayers are that many souls

may be born into the kingdom of God, under my ministry.

Yours in the Lord's work,  
—A. J. Linton.

"I gave that man fifty cents for saving my life."

"What did he do?"

"Gave me back twenty cents change."

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STUDENT WORK AT M. S. C. W.  
By D. Franks

We have just closed the third year of student work among the Baptist students at M. S. C. W., under the leadership of our Student Secretary, Miss Mary Frances Johnson.

The work, we think, has been a great success—beyond the dreams of its most ardent supporters. In every way it has shown the marks of constructive, conservative leadership. The Lord has graciously smiled upon it. In the judgment of the writer, the State Mission Board is not fostering a more far-reaching, constructive piece of Kingdom service.

The outstanding human factor in the success of this work has been our efficient Student Secretary, Miss Johnson, brought to the task just the qualifications that she needed to make such a work a success. She had a sympathetic understanding of student and campus problems; a vigorous, cultured mind; a radiant, happy spirit; an attractive, winsome personality; a beautiful, joyous consecration and a well-balanced, denominational loyalty. She was versatile, ambitious and industrious. She gave her full powers to the task, and proved to be, in the truest sense, God's woman for the place.

She came to the work with an open mind, eager to learn what needed to be done and ready to adjust herself to conditions as she found them. There were no paths already blazed out for her. Hers was a piece of pure pioneering. There was one central aim toward which she guided all her activities, namely, the advancement of the Baptist girls in some form of church service, and keeping them true to Christ during their college careers. This she did through the Sunday School, B. Y. F. U., Y. W. A., preaching attendance, Life Service Band, church music, orchestra and choir, study courses, reading courses, Bible studies, special lectures, from local speakers and prominent visiting denominational leaders, daily prayer meetings, student conferences and convocations, personal visitations on the campus among the students, personal conferences with individuals on religious problems and other life-problems, social affairs, directed social service in the city, keeping all her student organizations and committees functioning, securing subscriptions for the Baptist Student, enlisting the local people on behalf of the student work, writing letters, editing an important department of The Baptist Student, writing the College Chat page of the local church bulletin and the M. S. C. W. notes in the College Column of the Baptist Record, getting out a local student monthbook, etc., etc. In some wholesome way she touched practically every Baptist student in the college. The good influence of her work was felt throughout the whole student body and in campus life.

It is with the keenest regrets that we are having to give her up to another field. But she felt led of God to take up state-wide work in her native state of Georgia. Our prayers shall follow her.

We feel, however, that the same Providence that has taken her from us has led us to her successor, Miss Irene Ward, of Houston, Texas. She comes to the work with the highest testimonials as to her general fitness for it. She measures up exceptionally high in general culture, scholarship, special equipment for the student work both from training and from experience, personality, church and denominational loyalty, adaptability and consecration. We feel exceedingly fortunate that we have succeeded in securing such a woman for the place.

The work we are trying to do for the Baptist girls at M. S. C. W. is a difficult one from many angles, but it is a tremendously important one. We crave the co-operation and the prayers of the patrons of the school all over the state. In a later article I shall tell you some ways you can help us.

## PRENTISS REVIVAL

The Prentiss Church closed a fine meeting last Sunday night. Dr. W. T. Lowrey of Gulfport did the preaching. His preaching was of a high type. He gave us day by day throughout the meeting a fine line of Bible teaching. As a result, our church is greatly strengthened. The community at large felt the impress of the meeting. Dr. Lowrey will be a blessing to any church fortunate enough to get him. We are delighted with his work. He will give the summer months to evangelistic work. May the blessings of God rest upon him.

—J. B. Quin.

MESSIAH OR BASTARD:  
WHICH?

By William James Robinson  
A.M., D.D.

For fifteen years I have been writing weekly reviews of current books. In this period I have examined thousands of volumes from the presses of the best American and English publishers. But I unhesitatingly say that "MESSIAH OR BASTARD: WHICH?" by Herbert W. Magoun, Ph.D., (J. H. U.), and published by Hamilton Brothers, Boston, Mass., is one of the timeliest and most valuable volumes that has come to my desk. The author is a ripe scholar, an experienced writer, a noted teacher, and associate editor of The Bibliotheca Sacra. The contents are: Key to Greek Words; The Case Stated; The Trinity; The Trinity and Personality; The Relationship of Joseph to Jesus; The Two Genealogies; The Sources of Christ's Power; An Argument from Analogy; Certain Considerations from the Old Testament; The Personality of Jesus; Christ's Estimate of Himself; The Meaning of the Cross; Conclusion; and Index. I know of no other book that is comparable to this one as a defense of the virgin birth of our Lord. The author believes in the actual deity of Jesus and his miraculous conception, and adduces proof that is so convincing that it comes as near being a demonstration as one could possibly expect. I regard this volume as one

of the best contributions that has been made to the defense of the truth during the Fundamentalist-Modernist controversy, and I have examined scores of volumes relating to it. The price post paid is \$2.50. I have written this with the sincere hope that I might serve my Lord by inducing many of my readers to purchase this book and read it and lend it to others to read.

Lexington Study,  
Fort Smith, Ark.

## INTERMEDIATE COLUMN

## "I Go to Prepare a Place"

The Master loved things beautiful. The sweet face of a child held Him. A crimson sunset made Him pause and think of the Father. Beautiful flowers, stately trees; yes, all nature charmed HIM. It was His, He had formed it with His own artistic hand. The place He has gone to prepare for us will be beautiful—He has promised that.

And intermediate workers should pause a moment and think of preparing a place for those who may learn to prepare for that place He is preparing for all those who love and serve Him.

Many hundreds; I am glad that I do not know how many, it would be too appalling to know the facts; but certainly many, many churches have prepared no place for the intermediates. Perhaps there is only a bench in a corner somewhere in the church for them. Perhaps it is a dark musty room in the basement, perhaps it is only the stairs in the hallway, or a bit of a space under the belfry. But even these, now unattractive places, may be changed to a thing of beauty and a place of joy to which to come.

The boys and girls may make a screen of beaver board perhaps which may have a place to pin pictures and posters on and have a blackboard too. Big stone jars like the old fashioned churn may be found in the cellar, brought to light and painted with a bit of bright Duco, it dries quickly, and flowers placed in them every Sunday. A trailing vine may run from them on either side over the top of the screen or over the back of the pew. Any small country church can do this much anyway to make the small place for intermediates attractive for them. And the screen can be folded up and put out of the way after the class is over. If intermediates in your church are drifting away, try making a place for them and see what happens.

But the best way to make a place for intermediates is to make a place for them in your hearts, in the heart of the pastor and of the church. They respond to love and attention like wilted flowers respond to dew.

In Norway where the days are so short and the sunlight is so weak the conditions are very unfavorable for the growth of flowers, the women have evolved the term, "Loving up the flowers"

If the conditions for your intermediates are not ideal, then apply this method of the Norwegian women and make the most of what you have so that our boys and girls

might grow in the "likeness of His image", so that they too might receive blessings and nourishment from the Sun of Righteousness.

## A Picture Please

We are very anxious to secure pictures of typical departments in the state for use in a booklet. We want some of new departments in new buildings or annexes, some of those departments that have taken an old building, perhaps an old parsonage, etc., and have made it over into a department, and those who have made a screen or curtained off a space for the intermediates. We want every kind of department to be represented in this display. The best pictures will go into the booklet and all of them will be used at the Assembly for an exhibit of what can be done for our intermediates. We would appreciate all photos of department rooms, class rooms, standard classes, standard departments, president's councils, parent teachers meetings, views of service activities; anything that you have connected with your department. Send the pictures to Miss Von Hagen at Columbus and be sure to write on the back the name of class and department, etc. Every intermediate class and department is urged to share in this exhibit. You want the state to see what you have been doing. Send them in!

Are you working on that intermediate song? Remember that they must be in by July 3rd. Send them in with the pictures.

Evangelist T. O. Reese, D.D., Superintendent of The Reese Evangelistic Staff, Marbury, Ala., recently held a fine meeting with Rev. J. R. Shelton, Shuqualak, Miss. The singing was in charge of Theo. H. Farr, who has been associated with Dr. Reese for a number of years. On June 22nd these brethren are to begin a meeting with Rev. J. L. Boyd, Magee, Miss. They are now at Graniteville, S. C.

The Derma Baptist Church will begin a series of revivals the first Sunday in July. Dr. E. K. Cox of Gloster will do the preaching and the singing will be in charge of Brother E. C. Edwards of Prairie. Our pastor, Brother J. M. Spikes, is perfecting arrangements for a large attendance and much and lasting good is hoped to be accomplished in and through the Redeemer, and the prayers of all Christian people are asked for the success of the Kingdom work here and the good of the meeting.

Doctor: "Your boy is all right. All he needs is a little soap and water."

Anxious Mother: "Before or after meals, doctor?"

"And are you really content to spend your life walking the country begging?" asked the old lady, severely.

"No, lady," answered the tramp. "Many's the time I've wished I had a car!"



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## HOLLY SPRINGS

Dr. W. D. Nowlin of Arcadia, Florida, assisted by Joe Canzoneri, will conduct a revival here beginning Sunday, July the third. Dr. Nowlin is one of the South's great preachers, while Brother Canzoneri is a gifted singer and deeply spiritual. We have already begun holding cottage prayer meetings for this revival. May our friends over the state remember this meeting and His work here at a throne of grace.

A pipe organ is now being constructed for the church and will be installed next month. This splendid instrument is the liberal and appreciated gift of one of our members, a godly woman.

The church that looks well to the enlistment and training of its young people is the church with a future. Some time ago our church employed Miss Birma Sansing, a recent graduate of Blue Mountain, for three weeks as a special worker among our young people. We have Adult, Senior, Intermediate and Junior B. Y. P. U.'s, while some children too young for the Junior department, under the supervision of an older person meet in the pastor's study. Miss Sansing has just finished the book "Bible Heroes" in the Junior department. Eighteen took the examination. Next week she will teach the Senior Manual and the last week she will teach "Training in Christian Service" in the Intermediate department. Miss Sansing is doing splendid work among our young people. Any church that secures her for a month's work will make an investment that will pay big dividends in this world and in the world to come.

Things do not just happen, "By faith the walls of Jericho fell", after they had been compassed about for seven days. Like Spurgeon let's pray like it all depended on the Lord and work like it all depended on us. Saved by His wonderful grace let's work because we love. Pray for the work here and for His unworthy servant, the pastor.

—G. C. Sandusky.

## NATCHEZ

Mr. M. E. Perry, recently called as a singer on the State Mission Board program, is assisting Rev. W. A. Sullivan of Natchez in a revival meeting. The revival began last Sunday, the 5th of June, but Mr. Perry did not reach the field until Monday.

Rev. W. A. Sullivan has only been pastor of the First Baptist Church of Natchez since the first of the year, having prior to that time been pastor of the Baptist Church of Drew, Miss., where he did a great work for the denomination.

Brother Sullivan is doing the preaching in his meeting, having only one service a day, that at 8 in the evening. Great crowds are attending the services and the interest is far above that of any other revival held in this city.

Brother Perry is having great success with the singing. He succeeds from the beginning of his campaigns to get the people to sing

and has the happy ability of getting this done without fussing or scolding the people. His vocal solo work, also his instrument, "Song Bells", add greatly to the meeting. Every one is enjoying the services.

The meeting will continue through the 19th, possibly longer. At the close of the campaign Brother Perry will go back to Jackson, where he is to make his home, as he is to be the singer for the Smith-Perry evangelistic party that begins work with the Board on the 1st of July.

## WADE

It has been my pleasure to work for the last ten days in a series of services with Pastor R. L. Vaughn at Wade. The results were only fair. The crowds ran in size from small to twice the capacity of the building. The folks treated us kindly and we had one service of great power and others seemed to be helpful. Brother Vaughn is a fine spirit, a lover of the Lord and of folks.

Pastor S. J. Rhodes of East Moss Point led the singing and was a great asset to the meeting. Largely through his efforts it seemed assured that the Record would go into at least three fourths of the homes. Brother Rhodes is pastor of the best developed medium sized full time church I know anything about. He is a pusher and a leader. He fights sin and it is certainly needed and he exalts Christ. His wife and daughters are truly assistants to him.

A Sunday afternoon service on "Whiskey" was one of the most talked of during the series. The writer heard repeatedly this remark, "We used to have good revivals until they started to making 'shinny' around here and we have not had one since." That situation is bad there and certain families have noted reputations as makers of the stuff and folks say the only relief is in Federal Court. They need some new judges, attorneys, etc. I was glad to be able to tell them it could largely be cleaned out for I had seen it in delta counties. As a remedy we suggested keeping the fires burning in the churches, voting conscientiously, personal observance of the law, etc.

Brother Wayne Alliston supplied in our absence and many are the fine echoes from his messages though the "mob" seems to have nearly depleted the congregation that day.

Eleven additions at Griffith Memorial Sunday. Three for baptism the Sunday before after a message on "Giving". That is the result of building on such work as Dr. Lipsey did for a week teaching First Corinthians and the school of missions for a week in six classes not falling under two hundred any night.

Yours in service,

—D. A. ("Scotchie") McCall.

## SHUBUTA MEETING

We administered the ordinance of baptism Sunday evening to four persons, as some of the visible fruits of our meeting; two others came in by letter. We believe, too, our membership were strengthened in the

faith and deepened in consecration during our protracted services. The preaching was done by Dr. J. N. McMillin of Louisville, Miss., who in his own inimitable way brought forth out of the treasure of the Word things new and old. Brother McMillin is a great preacher and a fine spirited friend of man. It was indeed a high privilege to be associated with him during these days.

The Shubuta Church is always kind and considerate of the pastor and his family; we are indebted to the brotherhood for many kindnesses, and to God for His unfailing blessings.

—H. D. Wilson.

## A GREAT MEETING

The Goodyear Baptist Church of Picayune has just closed a great meeting. State Evangelist C. T. Johnson did the preaching and in every service gave us the gospel with great power and spiritual fervor. The visible results were 36 for baptism and 20 by letter. Brother Johnson is a preacher of extraordinary ability. He has a tact for smiting sin with a sledge hammer and yet holding the love and friendship of the entire congregation. His last message was on the Divinity of Christ. He took the sword of the spirit and waged unmitigated war against evolution and modern philosophy. Christians were greatly revived and souls saved on the last night of the meeting. There was launched a church building project which we feel sure will result in a splendid house of worship. If you use Brother Johnson once you will want him again.

—T. S. Entrekin, Pastor.

## MEMORIAL DAY AT SEA

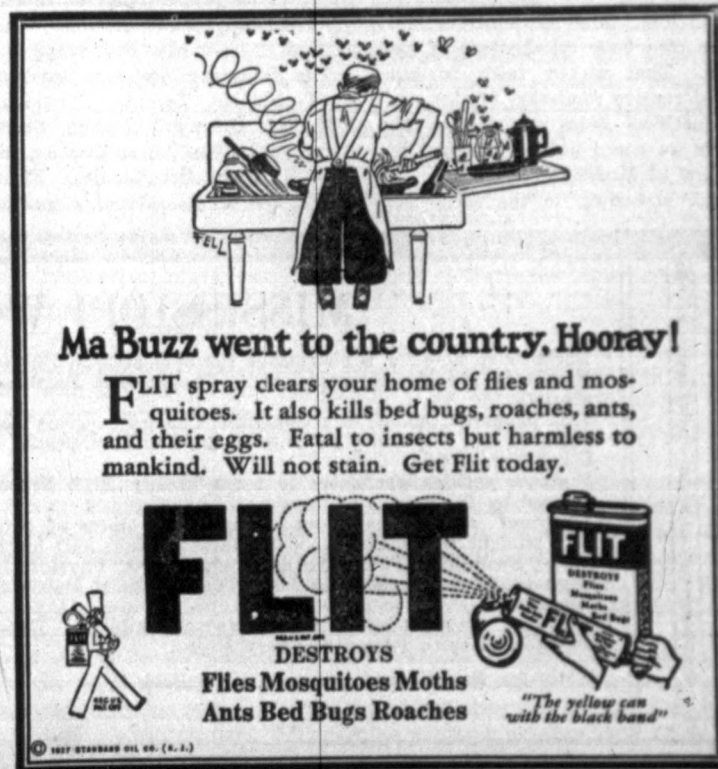
Six ships, each about one-half mile apart, will soon be steaming up the English Channel, bearing more than 3,000 Americans bound for the International Rotary Convention in Ostend, Belgium. They represent

every part of America, even to Cuba, Mexico and Canada, though chiefly delegates from the United States. I am on the Cunard Liner "Caronia", and a fine crowd we have, a lively one, with a committee constantly at work to see that there is not an idle moment and, may I add, all of the entertainment is by no means frothy, for at the regular eleven o'clock daily "Rotary Meeting" we have some serious presentations.

Our first day at sea was foggy and much rain so that we worked gradually into the rougher, more rolling sea, hence, but little sickness. Thus far, I've kept up my record of being a "good sailor", leaving the sickness for others to enjoy.

Yesterday, till past noon, was particularly beautiful, warm sunshine and a smooth sea. Special exercises were observed appropriate to Decoration Day. Hymns were sung. Dr. Cross, pastor First Baptist Church of Atlantic City, N. J., led in prayer, and by request of the committee I delivered the address. I spoke of the welding of the North and the South when Joe Wheeler and Teddy Roosevelt went to Cuba during the Spanish American War, and also of the vastly different mission, across this water highway, taken by Americans during the recent war days, and then commented briefly upon our present day tasks, our responsibility as the ambassadors of peace and good will, representatives of one united country that in spite of itself is now a world power. Following the address and singing of the Star Spangled Banner (and "God Save The King", for we are on a British ship) we all went to the rear deck to scatter flowers on the sea, in honor of the dead, while the bugler blew "taps". It was a most unique, but at the same time a most impressive service, one none of us who participated will ever forget. I have three months of travel ahead of me, but will let you hear from me occasionally, certainly when I reach Palestine.

—E. O. Sellers.



Ma Buzz went to the country. Hooray!

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**FLIT**

DESTROYS  
Flies Mosquitoes Moths  
Ants Bed Bugs Roaches

"The yellow can with the black band"



### THE SAME THING THAT CAUSED THE PERSECUTION OF THE APOSTLES WILL CAUSE IT, EVEN, TODAY

In a fresh study of the book of the Acts, I have discovered the real cause of the persecution of the Apostles, more clearly than ever before. And not only so, but it is as plain as day, that the same thing that caused the enemies of truth to persecute the Apostles, in that day, is reproducing itself today. "Bah", I hear some one say, "the days of persecution are over, we no longer have persecution in this great civilized country of ours". But do not be so sure of that, for I know of some cases, that with the exception of imprisonment and death that are just as severe now, as when Peter and the other Apostles were beaten and commanded not to teach in His name any more. Now, what was it that the apostles preached that caused the enemies of truth to become so enraged at them?

Stop and think just a bit, and if some of you good preachers are hungering for some of the great honor of suffering for His name's sake, try this, and it will surely come to you now; even at this late day of A. D. 1927. All right, let's see what they preached. Get your Bible down and turn to the Acts and read every detailed discourse that the Holy Spirit saw fit to record and you will find two essential points in the fundamental doctrine of the gospel, which brought down the rage of the enemies of truth upon their heads, viz: 1st, of how that Christ died for our sins, according to the scriptures; and, 2nd, that He arose from the dead, according to the scriptures.

And according to the scriptures, His sufferings were vicarious.

That He gave himself a ransom for us. That He was punished substitutionally in our room and stead. That he suffered, the just for the unjust, that he might bring us to God. That he who knew no sin, was made to be sin for us, that we might be made the righteousness of God in him. That he bore our sins in his own body on the tree of the cross. That he by faith in him should receive remission of sins, and be justified from all things, for which we could not be justified by the law of Moses.

And according to the scriptures

His resurrection from the dead was the attestation of God, the Father, that he had accepted the sacrifice of the Son and was propitiated, so that he might now be just in justifying everyone which believeth in him. And not only so, but that God also raised him up to fulfill his oath to David which he had sworn unto him, "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne which thing, not yet having come to pass, will come to pass when God will send Jesus at the time of "the restoration of all things", being both Lord and Christ; both Saviour and King. So that when you preach the resurrected Jesus as Peter preached Him, you are sure to bring down on your heads the hammer of the enemies of truth, who "hiss" at the doctrine of premillennialism and frown at the word Fundamentalism.

No doubt it was these two essential points of doctrine which the apostles preached boldly, which caused their persecution. And if you covet to be counted worthy to suffer for his great name's sake, try this. Preach the same kind of gospel that they preached boldly and uncompromisingly, and you will find that you will soon be classed with men who are suffering today, men who had rather obey God than men. Many of you know to whom I refer. Oh! for men of courage enough to be glad to suffer for that great name.

—J. E. Heath,  
Winona, Miss. (R. 6.)

### DES MOINES UNIVERSITY, IOWA T. T. Shields

The above University has now become the property of the Baptist Bible Union of North America, and will be conducted in harmony with historic Baptist principles. While setting the highest educational standard, the University will be conducted as a Christian school of higher learning, where the Bible will be given its proper place as the divinely-inspired and infallible Word of God.

The following are the Trustees: T. T. Shields, Toronto, President; Edith M. Rebman, Chicago, Secretary; Paul Riley Allen, Keokuk, Ia.; Guy H. Fish, Des Moines; Frank Foulk, Des Moines; H. G. Hamilton,

Austin, Minn.; J. W. Hoyt, Chicago; R. F. Jaudon, Kansas City, Mo.; R. T. Ketcham, Elyria, O.; Robert Kinney, Eldora, Ia.; R. S. McCurdy, Grand Rapids, Mich.; H. O. Meyer, Des Moines; E. A. Roberts, Cleveland, O.; Max Schimpf, New York City; Minor Stephens, North Platte, Nebr.; O. W. Van Osdel, Grand Rapids, Mich.; Thomas Urquhart, Toronto, Ont.; R. S. Wilmoughby, Grundy Centre, Ia.

Every trustee is a Baptist, and a subscriber to the confession of faith of the Baptist Bible Union; every member of the Faculty is a fundamentalist, and most of them are Baptists, as all will be eventually.

Des Moines has a campus of twenty-two acres, eight buildings, and a student body of about six hundred. The University has the following departments: College of Arts and Sciences; College of Education; College of Engineering; College of Pharmacy, and the School of Fine Arts.

The new Management appeals for the co-operation of all Bible-believing Baptists on the American continent, in their endeavor to demonstrate what may be accomplished by a University with the Bible at its heart. We ask such Baptists (1) to pray unceasingly that the University may be a centre of spiritual power; (2) to pray for wisdom for the trustees and faculty, and that the right men may be found for all positions; (3) to endeavor to enlist the interest of possible students, (4) and to send some contribution to its support. We hope many of the Lord's stewards will find it possible to make large contributions of even tens and hundreds of thousands; and all such givers will only strengthen the hands of trustees and faculty if their gifts are conditioned strictly upon their being used for the teaching of that which is in harmony with the Confession of Faith.

Des Moines University authorities desire the whole world to know that there is now a Baptist institution in which evolution will never be taught, and considered only that its fallacy may be exposed; where no professor or instructor will be permitted to teach the second time, who denies the divine inspiration and authority of the Bible, or calls in question any doctrine of evangelical faith.

For fuller information, address the Secretary, Des Moines University, Des Moines, Iowa.

Teacher: "Johnny, your conduct is outrageous. I will have to consult your father."

Johnny: "Better not, teacher—it will cost you two dollars. He's a doctor."

Mother: "Why did you fall down and tear your new pants?"

Son: "I didn't have time to take 'em off."

(Continued from page 12)  
dormant energies of the soul, transforming the personality according to the heavenly spiritual type. "Wherein they are amazed that ye run not with them into the same excess of riot, speaking evil of you." Every word of this fourth verse calls for careful, painstaking study, that the exact fullness of the Apostle's meaning may be grasped and pondered over. But this paper grows too long.

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## MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

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